John Carter Brown.

MEMOIRS

OF THE

LIFE AND ADVENTURES

OF

TSONNONTHOUAN,

A KING

Of the INDIAN NATION called
ROUNDHEADS.

Extracted from Original Papers and Archives.

Ανδρα μοι ἔννεπε μουσα Πολύτροπον, ὃς μάλα πολλὰ
Πλάγθη,
Πολλῶν δ' ἀιθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω

Hom. Odyſ.

VOL. I.

LONDON:

Printed for the Author,

JOHN CARTER BROWN

PREFACE.

THE Bookſeller having inſiſted on his prerogative of writing the Title-Page, I wiſh he had alſo written the Preface; it would have ſaved me a taſk I am by no means fond of. In juſtice he ought to have done it, for his Title-Page hath rendered a Preface neceſſary. But he muſt be excuſed, on this account; a Preface is always ſuppoſed to have ſome relation to the work it uſhers into the world; now a bookſeller having commonly as great an averſion at reading the traſh he ſells to his cuſtomers, as a phyſician has at taking the traſh he preſcribes to his patients, it is not to be expected a man ſhould write about that which he knows nothing of. This, I can ſafely ſay, is the caſe with my bookſeller; I can aver he has not as yet read a ſentence of the following work, and in all probability never will. But it

is quite otherwiſe with the title, as it is by the merits of that alone he thinks he ſells the book; and indeed he is in the right to think ſo, for he ſeldom knows any thing more of the matter. I have heard a bookſeller ſay he had purchaſed a pamphlet for half a guinea, tho' he knew not what the pamphlet contained, but he was ſure he had made a good bargain, for the title-page alone was worth double the money. Indeed it is no wonder that book-ſellers are the beſt judges and authors of title-pages in the world, the whole force of their genius, and bent of their ſtudy, being directed to nothing elſe, except, ſometimes, a few ſtrictures on the paper, print, and binding; and when a man applies himſelf entirely to one ſcience, he muſt neceſſarily excell in it. For this reaſon I ſubmitted every thing reſpecting the title-page to the bookſeller; indeed he made enquiries about nothing elſe, excepting the price. When I firſt carried him the following ſheets in manuſcript, he aſked me what title I propoſed? I made anſwer, *The Life and Adventures of Tſonnonthouan, a Roundheaded Indian.* He objected to this as too ſimple; we muſt call it *Memoirs*, ſaid he, for that word implies ſomething of ſecrecy, and the publick

publick is always glad of being let into a ſecret. This being aſſented to, he next hinted that the hero ought to be dignified with ſome pompous appellation; I propoſed that of *Chief of the Roundheads*, though not ſtrictly and hiſtorically true. The ſagacious bookſeller was not altogether pleaſed with this; he ſaid, it referred to ſomething outlandiſh, and beſides, we had but a ſlender idea of ſuch an office in this country. I was very ſenſible of the ſolidity of this objection, ſo left the matter entirely to himſelf. Upon which he immediately dubbed Tſonnonthouan *King*; a name, which notwithſtanding ſome late incidents, has ſtill ſome regard paid to it, amongſt us. It was in vain for me to object that ſuch an office was entirely unknown among the Indians, and that Tſonnonthouan himſelf had no manner of pretenſions to it; he ſtopt my mouth, by telling me, that an Engliſh reader would have a much greater curioſity about the adventures of a crowned head, than a private perſon; and that he would now naturally expect a great deal of court-ſcandal, and ſecret hiſtory. I ſubmitted, thinking it needleſs to tell him that the work itſelf would utterly diſappoint all ſuch expectations, for, as I ob-

ſerved before, a bookſeller never looks farther than the title-page.

We had next a ſmall difference about what is called the running title, which, tho' in the body of the book, the bookſeller reckoned was within his province, and under his juriſdiction. I muſt confeſs, from long habit, I have contracted a ſort of fondneſs for the very name of Tſonnonthouan; I therefore moved that my favourite word ſhould be on the top of every page. But the wiſe bookſeller was entirely of a contrary opinion. Notwithſtanding, ſaid he, we have now a very ſaleable title, yet, for all that, we cannot enſure the ſale; now, if we have a running title, we can never alter the title-page; whereas, if we have not, and we find it does not ſell under this title, it is only printing another half ſheet, and giving it what other title we pleaſe, ſo that at laſt it muſt certainly go off: we may even call it, added he, *A Continuation of the Life and Opinions of Triſtram Shandy.* I ſubmitted to ſuperior judgment in this as well as the former article; but I think it my duty, at the ſame time, to acquaint the publick with the ſnare that is laid for them, and that if they do not take off this impreſſion under its preſent title,

title, which, however, I would adviſe them by all means to do, they may ſome time hence find themſelves lulled aſleep with the firſt and ſecond volumes of the grave and ſolemn Tſonnonthouan, when they expect to be tickled to death with the ſeventh and eighth volumes of the witty and facetious Triſtram Shandy.

The important article of the title, both ſtanding and running, being thus ſettled, we had afterwards a third and more violent diſpute about the price. He aſked me what price I intended to ſet upon it? I anſwered, half-a-crown a volume ſewed. That can never be, ſaid he, there are only eight or nine ſheets in each volume; whereas, by all the rules of bookſelling, there ought to be, at leaſt, ten or eleven ſheets; in ſhort, I cannot, in conſcience, ſell it for more than two ſhillings a volume. I told him, that was too little, conſidering this book was every way an original, and had coſt me a great deal of pains and trouble, having been almoſt my whole life-time in planning it, and having ſpent many years in executing this ſmall part of it. All ſtuff! mere ſtuff! ſaid the bookſeller, do you think we regard a work's being an original? or that your having been at great pains, or ſpent much time, in in-

venting and compoſing it, will compenſate for its wanting the proper number of ſheets required in the trade? In anſwer to this, I obſerved, that there was much more ſolid matter, and real reading in each volume, than in moſt half-crown, or even three ſhilling books that were now publiſhed. I grant it, returned he, but that is the very thing I find fault with; however, you are not ſo much to blame as your printer, who muſt either be a fool, or know nothing of his buſineſs; in ſhort, there is as much letter-preſs here, ſo a bookſeller, it ſeems, calls matter, as, if it had been properly managed, would have made four of Triſtram Shandy's volumes: had I had the printing of it, what with contracting the page, and putting diſtances between the lines, I ſhould have ſold it among the trade, with more credit for eight ſhillings, than I now can for four. Beſides, continued he, by this fooliſh manner of printing your Tſonnonthouan, you have loſt a fine opportunity of being witty, as well as of encreaſing your profits. I own, I never read the book, but I have been told, by very good judges, that a great deal of Triſtram Shandy's wit conſiſts in the diſtance between his lines, in the ſhortneſs of his chapters and paragraphs,

graphs, in the great number of his breaks and daſhes, in his blank leaves, and even in miſreckoning his pages; and, had you uſed theſe methods, they would have likewiſe ſwelled your book to its proper ſize; but, as the matter now ſtands, I tell you again, my conſcience, as a bookſeller, will not ſuffer me to take more than four ſhillings for both volumes. Finding that the tenderneſs of the bookſeller's conſcience was here like to be prejudicial to my intereſt, I was obliged to uſe my authority as an editor, and tell him, he might ſell it for ſix-pence, if he pleaſed, but that he ſhould account to me, at the rate of five ſhillings for every copy he diſpoſed of; at the ſame time, in order to ſweeten this peremptory intimation, I promiſed him, that if ever it came to a ſecond edition, I ſhould remove all the ſcruples of his conſcience, and encreaſe the ſize and wit of the performance; which latter I feared was moſt neceſſary, by putting what diſtances between the lines he pleaſed, by ſplitting the chapters and paragraphs as he thought proper; and, laſtly, by inſerting as many breaks and daſhes, and leaving as many blank pages as he ſhould adviſe. Upon hearing this, he conſented,

though with infinite reluctance, to fell at a crown.

In juſtice to my bookſeller, I could not help premiſing theſe things. If there is any merit in the title-page, it is entirely his; he being the author of every thing there, except the Greek motto. But, if there are any demerits in the book itſelf, or in its price, the blame muſt entirely fall upon me; for, of the firſt, he is entirely ignorant; and the latter, the reader may ſee, was much againſt his inclination, and, indeed, hath done violence to his conſcience. However, it may be ſeen from hence, that, according to a bookſeller, the merit of a book conſiſts altogether in its title; and its value ſolely depends on the quantity of paper that is blotted. I wiſh this opinion may not prevail amongſt other orders of men, as well as bookſellers

The once celebrated name of Triſtram Shandy having been accidentally mentioned, an obſervation occurs, which I cannot help making. What a *memento mori* ought the fate of this author be to all thoſe who may hereafter poſſeſs the approbation of the publick, and how unſtable a thing is any literary fame, which has not ſtood the teſt of a century? And yet

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after all, the profound quiet and ſleep which this writer at preſent enjoyeth, is as hard to be accounted for as that violent tempeſt and hurricane, drawing almoſt every thing within its vortex, which he raiſed in the republick of letters at his firſt appearance. Speaking impartially, his two laſt volumes are perhaps as injuriouſly neglected, as his firſt were injudiciouſly exalted. A true wit and orignal fancy, joined with a pure and elegant ſtile, he has unfortunately debaſed with a perpetual affectation, an irkſome oſtentation, and often an impotent ſtraining at wit; which muſt be diſguſtful to every reader of taſte, and muſt have been ſo to himſelf, if ever he gave his rapſodies a peruſal at a cool moment. The publick is ſaid to be ever impartial, and perhaps, even in this caſe, they have been ſo on the whole. Yet one would rather riſe up gradually to a ſolid and laſting reputation, like the ſpreading oak, than ſprout up ſuddenly, and ſend forth the faireſt flowers and bloſſoms, like a perennial plant, and, when the ſeaſon is over, wither as ſuddenly, and be trodden under foot.

Whenever an author ſpeaks ſeriouſly of himſelf, he always does it with a bad grace. It is therefore with reluctance I add,

add, that if I have not been able to reach all the excellencies of this truly ingenious author, whom, by the by, I never propoſed to imitate, this work having been planned, and indeed begun, long before his was heard of; yet I have at leaſt avoided his above-mentioned capital fault. There is not, I will venture to ſay, in the following ſheets, the ſmalleſt affectation or oſtentation of wit; if there is any wit, the reader is left to find it out: this is always an author's beſt policy, for a reader is much better pleaſed with the wit he diſcovers himſelf, than with that which is pointed out to him; he gives himſelf credit for it, and he is grateful on that account to the author, often imputing wit to him where he never intended it, and which he never thought of.

But if I have ſhunned one rock Mr. S. has ſplit upon, I have not been able to avoid another, not owing to deſign indeed, as ſeems to have been his caſe, but owing to my own particular ſituation and diſpoſition; I mean the preſumption of publiſhing an imperfect work to the world, and perhaps, the ſtill greater preſumption of hoping the publick may expect a continuation of it. I do not intend it as a praiſe, when I ſay, that the following ſheets, tho' the

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conſequence of a deſign conceived in early youth, have been as many years in executing under my hands, as they would probably have been weeks under thoſe of a bookſeller's labourer; in ſhort, I found, before I could compleat my deſign, at the rate I went on, more years would elapſe than I could expect to live. Whether it ſhall ever be compleated, is left to time and chance; but if in the mean time any Grubſtreet continuator ſhould undertake it, he will find hints in the firſt chapter, to which he is heartily welcome, and if he does, I ſincerely wiſh him all the ſucceſs he may deſerve.

However, one thing, I think, I may venture to add; if this work is to be deemed altogether a fiction and romance, yet, as appears from the very firſt chapter, a regular plan is laid down, which cannot be departed from, and conſequently it muſt at laſt come to an end, and was never intended to be an everlaſting work like that of Triſtram Shandy, and no deſign was entertained of writing as long as the author could preſerve his credit with the publick, or ſecure its attention. But as to the real ſcope or moral of this performance, I beg to be excuſed from ſaying any thing, imitating herein the exam-

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ple of the Indians, who, though full well acquainted with the nature of Tſonnonthouan's flight from the tree, and aſcenſion to the country of ſouls; yet ſaid nothing to him about it, and left him to find out the ſecret himſelf *. Yet ſo far I will take upon me to ſay, that whatever prejudiced and intereſted perſons may think of it, it is ſuch as a philoſopher, a man of virtue, and one who is a friend to, as well as lover of his ſpecies, may boldly, and without a bluſh, avow.

* See the ſeventh chapter.

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MEMOIRS

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OF

Tſonnonthouan, &c.

CHAP. I.

Tſonnonthouan's birth and parentage. The time of his nativity uncertain. A method ſhewn for determining it preciſely by the inverſe operation of judicial aſtrology. A defence of that ſcience. Conjectures on the effects which the ſpherical form of Tſonnonthouan's ſkull had upon his temper and genius.

TSONNONTHOUAN, a faithful account of whoſe life and extraordinary adventures the public is now going to receive from me his impartial hiſtoriographer, was a native of that tribe of Indians called by the French *Têtes de Boule*, or *Roundheads*, on account of the ſpherical figure which the mothers are at great pains to give to the heads of their children from the moment they are born. His father's name was Onnonthieu, and his mother's Iſiſuague; but I muſt ingenuouſly confeſs that

I am entirely ignorant who their anceſtors were, or what rank they bore in their tribe or nation. Indeed it is a point of no great conſequence; for Tſonnonthouan himſelf, the hero of the following hiſtory, was all his lifetime addicted to a ſtate of wandering and peregrination, and very early left his native country.

Triſtram Shandy, the preſent celebrated writer of his own life, has been ſo extremely exact as to tell us the very day and hour in which he was begotten. But I am ſo far from being able to attain to that degree of accuracy, that I do not ſo much as know either the day, month, or year, in which my hero was born. The plain reaſon of which is this, Tſonnonthouan knew nothing of the matter himſelf; and every article of this true and faithful hiſtory I either had from his own mouth, or extracted from memoirs communicated by himſelf, the authenticity of which I can venture to warrant. Neither is this ignorance even in a man of his various and extenſive knowledge much to be wondered at, ſeeing that the Indians amongſt whom he was born know no diſtinction of days, weeks, months, or years; and tho' they keep a regiſter of the moſt remarkable and intereſting events that happen in their nation

tion by means of their porcelaine, or ſtrings and collars of wampum, yet ſeem to be entirely unacquainted with chronology, the great aſſiſtant and help-mate of hiſtory.

Some diſtinctions are, indeed, obſerved with reſpect to the different ſeaſons of the year, ariſing from the employments of the Indians proper and peculiar to thoſe ſeaſons; ſuch as the time for hunting the beaver, the deer, or the bear, for ſowing the ſeed, and gathering in the harveſt. But theſe ſeaſons altering greatly according to the different climates in this vaſt and extenſive continent, nothing certain can be concluded from thence. If, however, I may be allowed to form a conjecture about ſo dubious and ſo intricate a point, I ſhould give it as my opinion that Tſonnonthouan was born at or about the ſeaſon for hunting the bear among his countrymen the Roundheads. My reaſon is this: Tſonnonthouan himſelf told me, that while his mother Iſiſuague was in labour of him, ſhe dreamed three times ſucceſſively in one night, that there were a couple of bears in a certain ſavannah or meadow, not far from the village of the Roundheads. This dream was told the next day to the chief and elders of the

nation, and the hunters immediately ſet out for the meadow, found the bears according to the dream, and killed them. Now, it is uſual among all the Indian nations before they go a bear-hunting, to appoint a faſt, which is religiouſly obſerved for the ſpace of eight days, during which time the whole tribe apply themſelves aſſiduouſly to the buſineſs of dreaming, in order to determine in what part of the country to appoint the hunting match; and that place is always choſen where it it has been moſt frequently dreamed that there are the greateſt number of bears. Now Iſiſuague dreaming this dream three times ſucceſſively, while ſhe was in labour of Tſonnonthouan, and at the ſame time her dream being honoured by the notice of the chief and elders, it moſt probably happened during the faſt before the ſeaſon for hunting the bear. Moreover, it is to be remarked, which will likewiſe ſerve to ſtrengthen this conjecture, that at all times but this, to dream of a bear is reckoned very ominous and unlucky among the Indians, portending, according to them, the ſudden and violent death of the dreamer. Now, to my certain knowledge, Iſiſuague not only ſurvived this dream, but lived to a very great age; for

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I remember when Tſononthouan firſt heard of her death, he was then under my care for a certain diſtemper he had contracted by too cloſe an intimacy with a young female merry-dancer; at which melancholy news he was very much aggrieved, and the concern he ſuffered thereby greatly retarded his cure; for though an Indian, he was far from being void of natural affection. But this conjecture, how plauſible ſoever, in an affair eſpecially of ſo much doubt and intricacy, I ſubmit entirely to the judgment of the learned.

Though by this means we might go near to determine the month in which Tſonnonthouan was born, as it would be no difficult matter to inveſtigate the ſeaſon of the year which is proper for hunting the bear among the Roundheaded Indians, yet I confeſs it would yield us no aſſiſtance at all in determining the minute of the hour, the hour of the day, the day of the month, or the year of our Lord in which this moſt remarkable event happened.

This, indeed, would be a loſs greatly to be lamented, were it irreparable; but I flatter myſelf I have hit upon a ſcheme which will clear up this article in ſuch a manner as to give entire ſatisfaction to

every one who has any curioſity about it. And, indeed, nothing is more natural to the mind of man, than a curioſity even about the minuteſt circumſtance or incident relating to thoſe who have either been engaged in extraordinary adventures, or whoſe temper, genius, and diſpoſition, have been ſuch as have greatly diſtinguiſhed them from the common rout and herd of mankind round them. The very air and manner in which they looked and ſpoke, even the moles on their faces, or any other part of their bodies, have not been thought unworthy to be tranſmitted down to poſterity. It is the furniſhing us with ſuch anecdotes as theſe, that has made Sueton, in his Lives of the Twelve Cæſars, ſo entertaining an author; and a celebrated wit of the laſt age has even thought that the knowledge of ſuch an immaterial circumſtance as that of Mr. Addiſon's having an intermiſſion in his pulſe, would not be unacceptable to his readers. And I think I may venture to ſay, that no man has ever exiſted, whoſe wonderful adventures and peculiar genius deſerve more to intereſt the curioſity of the public than Tſonnonthouan. That this ſo laudable paſſion may, if poſſible, be gratified, I ſhall here lay before the

reader

reader the manner in which I imagine the time of the nativity of this extraordinary perſonage may be inveſtigated; which is by uſing the inverſe method of judicial aſtrology. I beg leave to explain myſelf. Aſtrologers, having given them the preciſe minute, hour, day, and year, in which any perſon was brought forth, can determine the character and diſpoſition of the perſon concerned, and predict the moſt remarkable events and occurrences of his life, from the ſituation and aſpect of the ſtars and planets at that time prevailing in the heavens. Hence it follows, by the inverſe rule of three, that if the character and diſpoſition of any perſon be known, and the moſt extraordinary incidents that have befallen him laid before the judicious aſtrologer, he can from theſe data inveſtigate the aſpect and ſituation of the ſtars and planets at his birth, and thus the preciſe minute in which it happened may be exactly found out.

I am not now writing a novel or a romance, a work of mere invention and fiction, in which it is the buſineſs of the author to conceal the cataſtrophe from the reader, and to ſurpriſe and amuſe his imagination, as he goes on, with a variety of incidents which are both new and un-

expected. No; I am writing a hiſtory, a plain ſimple narration of matters of fact, and occurrences, that really and truly happened. In works of the former kind, indeed, the artificial or epical arrangement is certainly neceſſary, in order that the beauty of the compoſition and invention may compenſate and atone for that want of ſatisfaction, which every reader muſt perceive in himſelf, when he is peruſing what he is conſcious exiſted no where but in the imagination of the author; but in the hiſtories, for inſtance, of nations or of perſons who have really exiſted, the principal thing required in the hiſtorian or biographer, is a ſtrict and inviolable adherence to truth, at the ſame time, that, in order to make his work more uſeful, he ought to interſperſe his narration with moral and philoſophical reflections and conjectures, on the ſecret motives and ſprings of action in his characters; while he is to ſpare no pains, and uſe all the means in his power, to clear up any difficult or obſcure point in the hiſtory, about which the curioſity of the reader muſt neceſſarily be intereſted. It is for this reaſon, that I ſhall not ſcruple to anticipate the following hiſtory, ſo far as to give not only the character of Tſonnonthouan, but likewiſe an account of ſome of the principal occurrences

rences of his life, that the aſtrologer may from thence be able to determine that important article of the time of his nativity.

There never was a man of a more wonderful, and even eccentric genius, than Tſonnonthouan; and there never was a man who run through a ſeries of more ſurpriſing and unparalleled adventures. He had the greateſt facility imaginable in attaining different languages, and in comprehending all the various ſyſtems of philoſophy and religion; he had a never-failing memory with reſpect to facts and tranſactions; what he had himſelf heard, done or ſaid, nothing of this kind he ever forgot; but with reſpect to every thing elſe, his mind ſeemed to be a mere *tabula raſa*, or ſheet of white paper. With all the fury, heat and enthuſiaſm of a bigot, he would this moment enter into any religious, moral, philoſophical, or political ſyſtem whatever; and the next moment, on finding the leaſt flaw in the ſyſtem itſelf, on taking the leaſt diſguſt at the practices of any of its profeſſors, or thro' a whim, or capricious humour of his own, he would at once not only deſert it, but forget the principles he firmly and ſeriouſly believed before, and either revert to his primitive Indian notions, and barba-

rous prejudices, or elſe embrace the firſt ſyſtem that came in his way, even though it were contrary and diametrically oppoſite to the former. But he had moreover one other ſtrange peculiarity about him; the more improbable or incredible any fact appeared to be, the greater number of abſurdities and inconſiſtencies there were in any ſyſtem, to that fact and that ſyſtem he yielded, on that account, the firmer and readier belief; imagining, as I apprehend, that all the merit of believing conſiſted in believing what was abſurd and impoſſible. Such was the temper and character of the man; and this diſpoſition hurried him into a variety of adventures and converſions, which are the ſubject of the following hiſtory. In ſhort, religion ſeemed to be the great ruling principle of his life, and the grand moving ſpring of all his actions; and though, on account of his extreme mutability and inconſtancy, with reſpect to the different ſects or modes of religion, he might be ſaid to be one of thoſe people who have their religion to chuſe; yet I ſcarce ever knew him at any time of his life without a religion of one kind or other. On which account I frequently uſed to rally him, telling him that he was, in one ſenſe, like a knight errant, ſeeing

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that he could no more ſubſiſt without a religion, than the knight could without a miſtreſs; and that he was, in another ſenſe, like a rake or a town-ſpark, being as inconſtant in his religions, as our modern fine gentleman uſually is in his amours and miſtreſſes. Tſonnonthouan, who is really a ſweet-tempered man, and agreeable to the temper of his countrymen, never was offended at any thing, provided he thought, or was told it was ſaid or done in jeſt, always took my raillery in good part, and was wont to rally me in his turn, for my conſtant and uniform adherence to the church of England as by law eſtabliſhed, telling me he wondered I was not tired with always believing one and the ſame thing. Indeed this was what could by no means be objected to himſelf, for he never continued long in the worſhip either of any one *manitou*, or in the practice of any one religion. Whilſt he lived among his countrymen, the Round-headed Indians, he frequently changed his *manitous* or gods, ſucceſſively worſhipping a bear's paw, a brandy bottle, a bull's pizzle, a beaver's tail, a buffaloe's hide, and a red rag. After his converſion to chriſtianity, he ran through, in the courſe of a few years, all the different ſects of

chriſtians inhabiting that immenſe continent. He was firſt a papiſt, then a preſbyterian, next a cacatorian, then a merry-dancer, next a jew, then a mutilator, after that a methodiſt, and laſtly, a quaker. In the ſequel, he became a ſort of Bramin, or Pythagorean, abſtaining from all animal food, eſpecially mity cheeſe; which converſion, as all Indians are much addicted, and pay very great regard to dreams, was occaſioned by a very extraordinary dream. Afterwards he became a Sartorian; but in his endeavouring to convert others to ſartorianity, he was himſelf converted to open atheiſm; for Tſonnonthouan had this peculiarity about him, that he was much oftener converted to the religion of others, than ever he himſelf converted other perſons to his own religion. He did not, however, continue long in the open profeſſion of atheiſm; in the religious diſputes which were agitated between the two factions in a certain iſland, he took part with neither ſide, becauſe he had got his head broken by both; but he involved himſelf in difficulties from which he had much ado to eſcape, by propoſing a ſcheme for reconciling their mutual differences, which indeed met with the approbation of a few, but was held in the utmoſt abhorrence by

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the vulgar of both parties. This was Tſonnonthouan's laſt adventure; having got rid of the dangers, to which his meddling imprudence had expoſed him, being quite tired and haraſſed with the wandering and tumultuous life he had hitherto led, heartily aſhamed of the many follies he now thought he had committed, and deeply chagrined at the miſfortunes and loſſes he had met with, occaſioned either by his own bigotry and enthuſiaſm, or by that of others, he at laſt took a reſolution to return to his native land, when he told me he would do as every wiſe man ought to do, conform to the religion of his country, and worſhip paws, horns or rags, as his friends and relations did, and as he had himſelf done in the beginning of his life.

The moſt remarkable incidents of his life are the following, all of which happened to him on account of religion. For a conſiderable time he continually behaved as a little child does at nurſe whenever his occaſions preſſed him; and for the greateſt part of that period, remained in a very dirty pickle, having never once cleaned himſelf for weeks together. After that, he got himſelf induſtriouſly, and on ſet purpoſe, moſt virulently infected with a certain

certain faſhionable diſtemper, from which he recovered with great difficulty. The next misfortune that befell him was being caſtrated; from which operation he had once before, when a mutilator, made a very narrow eſcape; being obliged for that to his wonderful invention and dexterity at argumentation; but at laſt voluntarily and chearfully ſubmitted to it, though it would have been performed whether he had ſubmitted or not. And the laſt of all his adventures was his being pilloried, where he was moſt ſeverely pelted by an enraged populace. The accidents that befell this man were extraordinary, and the cauſe of them was rather more ſo. It is true, as we learn both from ſacred and profane hiſtory, many have made themſelves, or been made eunuchs, for the kingdom of heaven, and on account of religion; and there are likewiſe inſtances, ſome, too, very recent, of thoſe who have been pilloried on the ſame account; but I believe it was never before heard of, at leaſt in this our hemiſphere, that any man was defiled in two ſuch different manners, and from that cauſe: though it will be found in the ſequel of this hiſtory, that this was not altogether peculiar to Tſonnonthouan,

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but that many ſhared with him in each of the above-mentioned misfortunes; while at the ſame time it muſt be confeſſed, that all of them, together, befalling the ſame man, was owing to the ſtrange whimſical fate, that from his birth attended this wonderful and extraordinary perſonage.

I ſhall now proceed, according to promiſe, to ſhew how, from the foregoing data, the time of Tſonnonthouan's nativity may be inveſtigated. From his being ſo frequently converted from one religion to another, it is evident, as will, indeed, ſufficiently appear from the following hiſtory, that he muſt have been engaged in numberleſs controverſies and diſputes about religion, and on that account raiſed himſelf many enemies; conſequently it follows, as is well known to the learned aſtrologer, that the two great luminaries muſt have been in oppoſition at the time of his birth; ſo that Tſonnonthouan was born when it was full moon, which is one point gained. In the next place, religion being the grand moving ſpring and ruling principle of his life and actions, the planet Jupiter, who is the general patron of religion, muſt have been the Lord of the aſcendant at his nativity, and no other planet could have been

been at that time in the houſe where Jupiter governs, being the ninth, as is well known to aſtrologers: at the ſame time, on account of Tſonnonthouan's extreme changeableneſs and inconſtancy in his religions, and from his entertaining, eſpecially in the latter part of his life, but a ſlender eſteem for thoſe ſacred inſtitutions, it follows, that Jupiter, at the time of his birth, muſt have been afflicted with the quartile of the moon, the pattern of inconſtancy as well as of Mars, who is virtually in a cadent and malevolent houſe; the moon being on one ſide, and Mars on the other, as will afterwards appear. Tſonnonthouan was a perſon of infinite wit, capacity, and ingenuity, but he frequently employed his talents to bad purpoſes, and in matters and things of pernicious conſequence, particularly when he brought about a ſchiſm among the Cacatorians, which was the occaſion of a ſevere and bloody perſecution, when he raiſed a perſecution againſt himſelf by the cheeſemongers, &c. &c. From whence it follows, that the moon, at the time of his nativity, was in the ſign of Scorpio, which always gives ready and ingenious conceptions; but being likewiſe marked with a ſting, indicates the bad and pernicious

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tendency of them, which was before obſerved, and alſo that the moon was then in oppoſition to Mercury, which confirms and renders the above-mentioned diſpoſition certain and infallible.

Tſonnonthouan, as I before took notice, was once, at leaſt, in his life-time, moſt virulently infected, which ſhews that Mars and Venus were in conjunction, but being cured by Mercury, it appears that the planet of that name was in trine to them, thereby qualifying the malevolence of that conjunction. He likewiſe frequently changed his religion on account of his amours; and, moreover, ſuffered ſeverely by them in ſundry inſtances, which further ſhews that Venus, which planet is much oftener of an unpropitious than a lucky aſpect, was then in the moſt unfavourable ſituation with reſpect to Jupiter, and indeed in quartile with him, which neceſſarily follows from her being in conjunction with Mars.

I muſt, however, candidly confeſs, that I am not ſuch an adept in aſtrology as to be able to determine what was the particular aſpect of the planets that had ſuch an influence on Tſonnonthouan's fortune, that, after he had come to man's eſtate, had married a wife, and been the father

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of children, he ſhould have been ſo long in that dirty pickle, which is peculiar to, and is, indeed, only excuſeable in little children, as alſo that he ſhould have been pilloried and ſo ſeverely pelted by an enraged populace. No doubt there may be ſome learned aſtrologers who can alſo determine this point; but I flatter myſelf from what is already ſaid, the article in queſtion, namely the time of Tſonnonthouan's birth, may be exactly inveſtigated, eſpecially as his caſtration affords us the aſpect and ſituation of the only planet that has not hitherto been taken notice of: I mean Saturn, who preſides over eunuchiſm, and muſt in this caſe have been in direct oppoſition to Venus, bearing a moſt malevolent and hoſtile aſpect towards her. Beſides, Tſonnonthouan was a cuckold, and what is more, a contented one. Which circumſtance further informs us, that Saturn, who in this caſe repreſents the caſtrated Tſonnonthouan, muſt have been at the time of his birth in one of the horned ſigns, moſt probably Capricorn, which is an infallible ſymbol of cuckoldom.

I earneſtly wiſh I were ſo much of a mathematician, or aſtrologer, as, from the foregoing data, to calculate the time of

Tſonnonthouan's

Tſonnonthouan's nativity, and immediately ſatisfy the curioſity of the reader as to this important and intereſting article; but having been foundered in this branch of my education, I am obliged to leave it to be diſcuſſed by others who may have been more ſucceſsful in their application to this ſcience than myſelf. I hope, indeed, that ſome one of the numerous correſpondents to our learned yearly Almanacks, or our more learned monthly Magazines, will favour the world with a ſolution to this queſtion, to be inſerted in ſome one of thoſe periodical vehicles of uſeful and entertaining knowledge. However, if they ſhould fail, I flatter myſelf the Royal Society itſelf will not think it unworthy of their cognizance, but appoint a ſelect committee of their illuſtrious body, in order to ſolve this problem, which, if they publiſh it in the next volume of the philoſophical tranſactions, I may venture to aſſert, will not prove the leaſt uſeful and entertaining article in that ineſtimable collection. There is, indeed, one great man now living, of a moſt univerſal and comprehenſive learning, whoſe acute and penetrating genius has looked through and pervaded all the myſteries and ſecrets of nature, and who is, no doubt,

doubt, as profound an aſtrologer as he has proved himſelf to be an expert engineer and man-midwife: I ſay, I could particularly wiſh that this great man would engage in this buſineſs; but he is already ſo much better employed in writing the continuation of that inimitable romance, the life and opinions of Triſtram Shandy, that I am afraid this is a favour which cannot be expected.

I have been all along well aware that I am now recommending to the world a ſcience, which has for ſome time, in a manner, entirely loſt its credit, at leaſt is far from ſhining with that luſtre, with which it ſhone a hundred or two hundred years ago. At that time there was not a learned man in the world, but who either ſtudied or profeſſed aſtrology, and there was not a prince or great man in Europe but had his nativity caſt, or who ever engaged in any arduous enterprize without firſt conſulting an aſtrologer. But the world is, it ſeems, now grown wiſer, at leaſt they think themſelves ſo; though I am greatly afraid the wiſdom of this generation is little better than fooliſhneſs. In the ſame manner as our pretended literati have baniſhed the ſcience of judicial aſtrology, ſo have they exploded the belief of witches and witchcraft,

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and ſubjected to ridicule all thoſe who pay any regard to dreams and omens. Yet I cannot perſuade myſelf that any who truly and ſeriouſly believe the Holy Scriptures to be inſpired, and the word of God, can abſolutely reject the exiſtence of witches and witchcraft as fabulous, and look upon all obſervance of dreams and omens as weak and ſuperſtitious. Have they forgot the dreams of Joſeph, Pharaoh, and Nebuchadnezzar, the hand-writing on the wall, with a thouſand other inſtances of that kind, all to be found in holy writ? Do they think, had there been no ſuch perſons as witches, Moſes, the inſpired law-giver, would ever have promulgated ſuch a law as this, "Suffer not a witch to live?" In ſuch a caſe the law itſelf would have been ridiculous, and altogether unworthy of a man of common ſenſe, not to mention a perſon divinely inſpired. But what muſt for ever confound all gainſayers and infidels with reſpect to witchcraft, is the account we have in the Bible of the witch of Endor, and the apparition of Samuel; and this likewiſe confirms another article, namely, the reality of ghoſts and apparitions, which the pretended wiſemen of the preſent age have begun to call in queſtion. Nay, to ſuch

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a pitch has their infidelity ariſen, that they have not ſcrupled to add to it a perverſion of law and juſtice, of which the murder, for I can call it no other, of ſome innocent people at Tring in Herefordſhire, affords us a late and a melancholy inſtance. Theſe unhappy wretches, whether juſtly or not, I cannot ſay, ſuſpecting an old man and woman of witchcraft, reſolved to make a trial whether they were ſo or not by ducking; a method which little more than a century ago had been juridically practiſed, and approved and recommended by king James I. a monarch juſtly reckoned the Solomon of his age; but in the experiment the witches were unfortunately drowned, and occaſion was taken to indict ſome of thoſe who had been moſt active in the operation for murder, when they were condemned and executed by an unbelieving jury and hangman.

Seeing then that witchcraft, though ſo evidently ſupported by the authority of Holy Scripture, has fallen into diſbelief, it is a matter of ſome ſurprize to me, that myſteries and miracles which are grounded on the ſame authority, have not ſhared the ſame fate, but are ſtill ſpoken of with ſome ſort of reverence and reſpect by moſt people. But aſtrology has fallen into utter contempt, and if it is now regarded

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by any, it is only by thoſe who are reckoned the rudeſt and moſt illiterate of the vulgar. I would fain reſcue it from this preſent ſtate of diſregard under which it labours, and which it by no means deſerves. It is, in my opinion, owing to a concurrence of the three following cauſes; firſt, the growing infidelity of the preſent age; ſecondly, the licentious ridicule with which this uſeful and valuable ſcience has been treated by ſome profane wits, particularly by Dr. Swift; and in the next place, the great and almoſt univerſal prevalence of what is commonly called the Newtonian philoſophy. If theſe were removed or ſhewn to be inſufficient, it is to be hoped aſtrology might recover ſomewhat of its former credit. And, in the firſt place, thoſe who are concerned about aſtrology, may comfort themſelves with this reflection, that the infidelity and incredulity of this age, though great, are not, however, univerſal; they have believed that one woman could breed rabbits, another live a month on a cruſt of bread, a third knock on her coffin ſome years after her death, and that a man could jump into a quart bottle, who knows then but the tide may turn, and that it may ſoon become as faſhionable to believe aſtrology as it was two

hundred

hundred years ago? In the next place, aſtrology has, no doubt, ſuffered ſeverely by the ridicule that has been thrown upon it; but ridicule is a two-edged weapon, and may be made to cut and mangle any thing, particularly whatever is grave and ſolemn: Aſtrology is a grave and ſolemn ſcience, and aſtrologers are a grave and ſolemn ſort of people; in ſhort, ridicule is a ſpecies of writing, at which I have a mortal averſion, and ſhall never indulge either in myſelf or others. In the laſt place, I indeed confeſs, if the Newtonian philoſophy were true, it would utterly overthrow aſtrology, as it deſtroys the principles upon which it is founded. But this philoſophy may evidently be demonſtrated to be falſe; for, in the firſt place, it leads to an abſurdity, namely, to atheiſm; it eſtabliſhes the infinity of the univerſe, with reſpect to ſpace, and inſinuates it with reſpect to duration both *a parte ante* and *a parte poſt*, which all the world knows is nothing but downright atheiſm; as a proof of which I can aver, that Tſonnonthouan gave no credit to the Newtonian philoſophy till he was converted to atheiſm, after which he became a violent ſtickler for it. In the next place, it contradicts the ſcriptures, the teſt and ſtandard

dard of all truth; according to this philoſophy, the ſun alone ſtands ſtill, and the earth moves around it, which is manifeſtly contrary to that text, where, at the command of Joſhua, the ſun ſtands ſtill upon Gibeon, and the moon in the valley of Ajalon. But this is not all; according to this philoſophy, every fixed ſtar is a ſun or a great body of fire, having planets or earths of its own revolving round it, to which it diſpenſes light, heat, and nouriſhment; and conſequently this earth is a very inconſiderable part of the whole, but as it were an atom in compariſon of the univerſe. Now, according to the true aſtronomy of Moſes, the two greater lights, the ſun and moon, and the leſſer lights, the ſtars, were only created to give light unto the earth. It is, indeed, amazing how a ſyſtem ſo evidently contrary to the only true one, ſhould have become ſo univerſally prevalent, and gained ſo much credit amongſt all ranks of mankind. It is, in my opinion, owing to that delight which the mind of man is apt to take in things that adminiſter matter of delight and wonderment; for it muſt be, indeed, confeſſed that the aſtronomy of Newton affords a grander idea of the univerſe than that of Moſes. But it is ſome comfort to

obſerve, that this madneſs after falſe philoſophy is not as yet altogether univerſal, and we can boaſt of ſome few great men who have not ſuffered themſelves to be corrupted with this impious leaven. The late Mr. John Hutchinſon, and preſent Rev. Mr. Romaine, whilome the celebrated profeſſor of aſtronomy in Greſham college, afford illuſtrious examples of this truth. Both theſe great men drew their aſtronomy from Moſes, and owned no other for their maſter; and the latter in particular very pleaſantly ridicules our new-faſhioned aſtronomers for differing from one another in their computations of the diſtance between the ſun and the earth, no more than one hundred and twenty-one millions of miles, aſking at the ſame time with equal truth and ſpirit, if ever dying ſinner was comforted by the ſpots in the moon, or laſcivious female made chaſte by Saturn's ring?

But it may be objected to the Moſaical ſyſtem of aſtronomy by the favourers of the Newtonian, that as the greater and the leſſer lights, and the ſtars alſo, are created only for the uſe of the earth, and to give light thereto, that a ſmaller number of them, made a little larger, and placed a little nearer, would have ſufficed,

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and that nature never doing any thing in vain, there is conſequently ſome other uſe for that innumerable quantity of ſtars than what Moſes alledges. But if theſe gentlemen had attended, as they ought to have done, to the meaning and import of the ſacred text, I am perſuaded they would have ſpared themſelves the trouble and the ſhame of this futile objection. For does not Moſes expreſsly tell us, that God ſaid, "Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for ſigns and for ſeaſons, and for days and for years?" Now what can be underſtood by theſe expreſſions, for ſigns and for ſeaſons, but that the ſun and the moon, the planets and the fixed ſtars, were created for determining the ſeaſons of the actions of men, and indeed the whole colour of their lives, as alſo to ſerve as ſigns and prognoſtics for them? And what is this but the very foundation of judicial aſtrology? So that if we duly and properly conſult the ſtars, no man can be at a loſs to know whether it will be beſt, when he goes backward, to perform the abſterſion with his right or his left-hand, to marry a wife or apply a bliſter, to continue an univerſal war or clap up a general peace. At the ſame

time the ſaid ſtars irrevocably determine at a man's birth, whether he ſhall turn out a learned philoſopher or a blockhead, a thief or a lawyer, a hangman or a lord chief juſtice, a player or a preacher, an aſſaſſin or a phyſician, a bachelor or a cuckold, &c. &c. between all which, as has been heretofore ſaid, there is only the twinkling of a ſtar. In the ſame manner thoſe malevolent ſtars that preſided at the birth of Tſonnonthouan, no doubt, determined that he ſhould behave, after he was a man, like a little child, and that he ſhould be a cuckold, infected with the French diſeaſe, caſtrated, and pilloried.

Thus, I think, I have ſufficiently proved, that there is ſomething more than the wits of the preſent age will be apt to allow, in judicial aſtrology. I could wiſh, indeed, that the nativity of Tſonnonthouan were calculated by ſome adept or other, from the data I have already laid down. Were it afterwards poſſible to diſcover the time of his birth from any hiſtorical memoirs among the Roundheaded Indians, and theſe times ſhould be found to coincide, as I make no doubt but they would, this alone would be ſufficient for ever after to ſilence, and put to the bluſh, all and ſundry the gainſayers and ridiculers of this truly

truly divine ſcience of judicial aſtrology.

But to put an end to this long, though perhaps neceſſary digreſſion: Though I think it cannot be fairly called in queſtion that the ſtars preſiding at the birth of this extraordinary perſonage, have given riſe to the various incidents of his life; yet I greatly doubt, if, from any aſpect of the heavens, or ſituation of the ſtars and planets whatſoever, the vaſt and infinite variety of his temper and diſpoſition, and the prodigious and extenſive capacity of his genius, can be accounted for in a ſatisfactory manner. This, I imagine, muſt be ſought for from another cauſe, and I incline to aſcribe it to the rotundity of his pericranium.

I beg leave to give the following reaſons for this opinion: Very different have been the ſentiments of philoſophers, with reſpect to the ſeat of the ſoul, in the human body. Some have diffuſed it over the whole body, alledging, that wherever any ſenſation is felt, the ſoul is there preſent to receive and feel it. Others, again, have aſſigned it various places of the machine for its reſidence at the different periods of life, making it enter at the heels, and thence aſcend gradually up the legs and

thighs to the middle parts, where it ſettles for a conſiderable time, occaſioning protuberances and pruriencies, productive of great and wonderful effects, and afterwards holds its progreſs upwards through the abdomen, heart, and other viſcera, till at laſt it fixes its manſion in the head, from which, at the time of death, it makes its exit through the aperture of the mouth with a hiſs and a whiſtle. Others again, and by far the greateſt number of learned men, have fixed upon ſome particular member or viſcus of the human body, for its conſtant and perpetual ſeat and reſidence; this they call the *ſenſorium*, from whence, they ſay, the ſoul ſends out the ſenſes, by way of ſcouts or intelligencers, in order to inform it what is doing in the out-parts of its own microcoſm, and in the great world ſurrounding it. In ſhort, there is hardly a part in the whole body, but what has been ſaid, for ſome whimſical reaſon or other, to be the ſeat of the ſoul. But, in my opinion, the head, of all the reſt, has the beſt title to that honour. Cogitation, the principal act of the ſoul, is as evidently carried on in the head, as digeſtion is in the ſtomach. Man, in proportion to his bulk, has the largeſt head, and the greateſt maſs of brains of all the other animals, and is,

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on that account, more cunning acd ſagacious, and more capable of acquiring knowledge than any of them. This will ſufficiently account for that ſurprizing facility, wherewith Tſonnonthouan comprehended all manner of philoſophical, political, and religious ſyſtems. It muſt be remembered, that his head was perfectly globular or ſpherical; a figure which, under an equal ſurface, is capable of containing within it a greater quantity of matter than any other figure whatſoever. When the academicians of Florence tried the experiment, whether water was compreſſible or not, they encloſed a quantity of that element in a hollow ſphere of gold, the denſeſt metal we know of, and then flattening it by the extreme force of ſcrews, &c. the water forced its way through the pores of the metal, and was ſeen to riſe on its ſurface in the form of a dew: an evident proof, both that water is incompreſſible, and that a hollow ſphere, by having its figure altered, is diminiſhed in its capacity. Conſequently, had the ſame experiment been tried upon Tſonnonthouan's globular ſcull, in order to reduce it to the form of our European ones, his brains muſt have iſſued through the pores in the ſame manner; which ſhews, that, under the

ſame ſurface of pericranium, he muſt have held a greater quantity of brains, and of courſe poſſeſſed a greater facility of acquiring knowledge and comprehending ſyſtems.

I am likewiſe of opinion, that Tſonnonthouan's extreme readineſs to diſcard and adopt various and diſcordant ſyſtems, was in a great meaſure, if not entirely, owing to the globular conformation of his ſcull. All ſyſtems whatſoever, whether of religion, politics or philoſophy, come from without, they are not innate or born with us. In whatever figure they ſtrike the pericranium, it is certain that they will affect a leſſer ſpace of the ſcull of a round head, than they will of a flat European ſcull, and conſequently make a leſs forcible and laſting impreſſion. It is alſo evident from the nature of the ſphere, that, come in what direction they will, all ſyſtems will make an impreſſion upon a globular ſcull, preciſely in the ſame manner; whereas the impreſſion made upon a common ſcull, almoſt entirely depends on the direction wherein it comes; ſo that if it hits any of the angular points, it may chance to be reflected off, without producing any effect at all; which circumſtances, in my opinion, very fairly ac-

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count for the equal and indifferent reception which Tſonnonthouan gave to all ſyſtems, and for his more readily adopting and deſerting new opinions than we Europeans, who have oblate ſpheroidical ſculls, generally do.

Whether this property be an advantage or a diſadvantage attending a ſpherical ſcull, I ſhall not take upon me to determine. But if a ſcull of this conformation is on that account more liable to be affected by ſyſtems and hypotheſes, which are not perceptible to the external ſenſes, it can, on the other hand, make a better defence againſt hard and ſolid objects offending it from without. It is certain, that a ſpherical figure is the ſtrongeſt of all others, and the beſt able to reſiſt external injuries. It was nothing but this, as I imagine, that ſaved Tſonnonthouan's life, when he was ſo ſeverely pelted on the pillory with rotten eggs, ſtones, and potatoes. I mention this circumſtance, that it may not be alledged, it was the thickneſs, and not the figure of his ſcull, that preſerved his brains, or rather that he had no brains to beat out; the contrary of which will, I flatter myſelf, appear in every page of the following authentic hiſtory.

At the ſame time, I confeſs, I am the better pleaſed with this hypotheſis of the figure of the ſcull, and the more confirmed in my notion that there is ſomething in it, becauſe, in a great meaſure, it coincides with the ſentiments of that reverend and moſt learned engineer and man-midwife, the author of the life and opinions of Triſtram Shandy. This obſtetrick divine declares, that the way of a man's coming into the world, whether with his head or his feet foremoſt, is of great conſequence with reſpect to the faculties of the mind, owing, as he ſays, to the figure which the ſcull is moulded into, according to the different manner in which it preſents itſelf to the hand of the midwife. But, if I may be allowed to differ, with all due humility and ſubmiſſion, from ſo excellent and ſo eminent a divine, who has indeed ſhewn himſelf a prodigy of wit and erudition, in that inimitable performance ſo juſtly and ſo aptly the delight, and the hobby-horſe of the preſent age, *ſimilis ſimili gaudet*, I would venture to affirm, that, however much may depend on the figure or ſhape of the ſcull, yet that this figure does not in the ſmalleſt degree depend on the manner in which a child comes into the world, whether head or

feet

feet foremoſt, or extracted by means of the Ceſarean operation. The reverend romancer ſeems to have forgot, for it is impoſſible to ſuppoſe that his divine wit can be ignorant of any thing, that a great part of the ſcull is at the time of birth in a cartilaginous ſtate; that it is not compleatly oſſified till long afterwards, and that there are a great number of ſutures in it, wiſely contrived by nature, in order that the ſcull may alter its ſhape during parturition, without any damage to the infant, and thereby occaſion leſs danger and difficulty to the mother; and that after birth it may be either reſtored to its natural ſhape, or moulded into any other ſhape whatſoever; of the truth of which, the flat ſugar-loaf, and Roundheaded Indians, are ſufficient examples. Tſonnonthouan was a Roundhead; and though I believe he came head foremoſt into the world, his head allowing for the excreſcences of noſe, chin, and mouth, was as perfect a ſphere as any cannon-ball I ever ſaw, and, in ſpite of the Shandean hypotheſis, he was no ways deficient either in genius or capacity, as will ſufficiently appear in the following chapters.

CHAP. II.

Of Tſonnonthouan's infancy. Of his name, and choice of his firſt manitou. The indulgence wherewith he was treated by his parents.

THE opinions people are apt to form of the future tempers and diſpoſitions of men, from what they obſerve of them when children, are always precarious, and often falſe and deceitful. The faculties of the mind, which lie wrapt up in indolence and obſcurity during the time of childhood and youth, at a certain period of life begin to open and diſplay themſelves, and ſpring up into life and action. At that time the mind receives new views and impreſſions of things, freſh paſſions and motives of action ariſe, which frequently give an unexpected turn to the whole machine. Tſonnonthouan was weaned at three years of age, that being the time allotted by the Indians for ſuckling their children. From this period, till he was eight years of age, he did nothing but play about the doors of his father's cabbin, roll upon his mat, or lie among the aſhes of the fire in the winter-time, giving not the ſmalleſt indi-

cation

cation of that active, reſtleſs, and curious diſpoſition, which, in the mature and more advanced part of his life, occaſioned him to wander over one half of the globe, and involved him in ſo great a variety of extraordinary adventures.

All boys, Europeans as well as Indians, have toys or playthings of one kind or other to divert themſelves withal. Some boys are extremely changeable and inconſtant, they tire of their own playthings in half an hour, merely becauſe they are their own, and fall a crying for the playthings belonging to their comerades, for no other reaſon but becauſe they are the property of others. Tſonnonthouan was very far from being of this diſpoſition. He was remarkably tenacious and careful of his own playthings, and not in the ſmalleſt degree covetous of thoſe which were in the poſſeſſion of his play-fellows: perhaps it had been happy for him had he been equally tenacious of his gods or manitous, and his religions. It is certain, that, in the early part of his life, he betrayed nothing of that mutability of temper for which he was afterwards ſo remarkable. Nay, he paid a conſtant worſhip and adoration for the ſpace of ten years together to his firſt manitou, which happened to be a bear's

paw,

paw, and he did not desert it till he met with a provocation sufficient to make an Indian desert his god at any time. This circumstance inclines me to be of opinion, that Tsonnonthouan was generally, if not always sincere, in his conversions, and that they proceeded from an internal conviction. I shall not, however, venture to be positive in this assertion; for I was not intimately acquainted with him, till after he had run through so many religions, that I much question if he could ever afterwards be heartily sincere in the profession of any. He gave me, indeed, during the course of our intimacy, a distinct, and, I believe, a very faithful account of all his different adventures, and the various transactions in which he had been concerned; but I could observe, that he was at times a little shy in explaining the real sentiments of his mind, and motives of his actions. He was in truth ashamed of the many follies and extravagancies he had been led into; for after all he was a man of excellent sense, of great sagacity and penetration, and as good natural parts as any I ever conversed with.

It is a custom inviolably observed among the Indians, never to give a name to their children till they are about eight or ten years of age. At that time the child

child likewiſe chuſes his god or manitou. This is done by means of a dream; and the firſt thing the child happens to dream of, be it what it will, becomes his manitou. The choice of the manitou is always previous to the impoſition of the name. They are both attended with the following ceremonies. The child who is to receive his name, is obliged to faſt for five or ſix days without taſting any thing ſolid or fluid during all that time, at leaſt till he has had a dream about ſomething or other. He is interrogated every morning by his parents, whether he has had a dream or not? If he has not, the faſt continues; if he has had a dream, the thing dreamed of is faſtened about his neck, or ſome convenient part of his body, and henceforth becomes his manitou or god, to which he addreſſes his vows on every emergency, and pays a conſtant worſhip and adoration, at leaſt till he has diſcarded this manitou, and adopted another; of which we ſhall ſee frequent inſtances in the following hiſtory. After this a feaſt is made, at which none are ſuffered to be preſent but thoſe who are of the ſame ſex with the child, and the name is impoſed with abundance of formality, being generally that of ſome anceſtor or relation of the family, or ſome eminent

perſonage

perſonage of the tribe or nation, whom the child, to whom his name is given, is ſaid to replace, or to be, as it were, ſubſtituted in his room, and to reſtore to his friends. Theſe names are afterwards frequently changed upon different occaſions; but it is remarkable that Tſonnonthouan, though he often changed his manitous, never once altered his name.

About the age then of ten, the ſon of Onnonthieu and Iſſiſuague, was enjoined to keep a faſt until he ſhould be ſo lucky as to dream a dream. It was not at that time the ſeaſon for hunting the bear among the Roundheads; yet a bear had been accidentally killed by Onnonthieu a ſhort time before the faſt was appointed; and this animal being accounted a great delicacy among the Indians, was reſerved by the hunter for the entertainment when the boy ſhould have dreamed his dream, and by that means become fit for receiving his name. This faſt had continued juſt two days, when, on the morning of the third day, being interrogated according to cuſtom about what had paſſed during the preceding night, he told his father, that he dreamed he had been ſucking a bear's paw. This he had either really dreamed, being hungry, and the circumſtance of a

bear's

bear's being provided for the feſtival, had ſuggeſted to his empty brain the image of his ſucking the paw; or elſe, in order to put an end to this diſagreeable ceremony, he had contrived it on purpoſe, and told it as a real dream to his father. Which of theſe was the truth, I have never been able certainly to learn; for when I afterwards queſtioned Tſonnonthouan about this firſt important tranſaction of his life, he pretended that he could not diſtinctly remember; which anſwer I interpreted into a refuſal to inform me, for I well knew that he had a memory which ſuffered nothing of that nature ever to eſcape him. Be this as it will, the hint was immediately taken, and the fore-paw of the right foot of the bear was cut off, and ſuſpended about the boy's neck, who, as I obſerved before, was for ſeveral years extremely faithful and conſtant to this his firſt manitou, and, as it were, virgin divinity. The whole bear was afterwards dreſſed, and, during the feſtival, while the child was ſitting on his father's knee, the name of Tſonnonthouan was with great ſolemnity and formality impoſed upon him. This had been the name of his grandfather by the mother's ſide, who was originally an Iroquois, of the canton called Tſonnonthouan.

nonthouan. He had been chief of the tribe, and after he was taken priſoner of war by the Roundheads, and adopted into their nation, as a ſingular honour had the name of his former tribe beſtowed upon him, which name now deſcended to his grandſon, who approved himſelf no way unworthy of it.

Young Tſonnonthouan encreaſed daily in ſtrength and ſtature; there was not a handſomer perſonage in the whole nation; his head was perfectly globular, his body entirely ſtreight, and his limbs admirably well proportioned; in a word, not a Roundhead of the tribe exceeded him in any exerciſe that required either ſtrength or agility. The Roundheads are a peaceable people, not very fond of military glory, nor much addicted to war; though when attacked they never fail to defend themſelves with a proper degree of courage and reſolution. Tſonnonthouan, in this reſpect, partook of the diſpoſition of his nation. He was never properly engaged in any military expedition but once, which was undertaken and ſet on foot by himſelf after his converſion to popery, in order to revenge the death of Jeſus Chriſt, who, he was told by the Jeſuits who converted him, was a Frenchman, and had been put

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to the ſhameful and ignominious death of the croſs by thoſe barbarous infidels the Engliſh. He was, however, an excellent markſman, and wonderfully expert and dexterous in all the arts of hunting and fiſhing. The extremes of heat and cold he bore with the greateſt patience, and traverſed the immenſe continent of North America from one end to the other, hardly ſenſible of the fatigues generally attending ſuch long and painful voyages. He traded with the French, Spaniards, and Engliſh, as likewiſe with all the different Indian nations, and brought home to his own country, guns, ammunition, vermilion, tobacco, blankets, and brandy, in exchange for the furs, and other commodities he carried abroad with him. Such was the wonderful capacity and extenſive genius of this extraordinary perſonage, that in a ſhort time he acquired a very diſtinct and perfect knowledge of all the different languages and dialects uſed by that great variety of nations, Europeans and Indians, ſettled in the new world; and ſpoke them all with an eaſe, fluency, and facility, that was indeed ſurprizing, inſomuch that a blind man who could not have perceived the ſallowneſs of his complection, and the ſphericity of his head, would have

readily

readily imagined, on hearing him talk Engliſh, that he was an Engliſhman, when French, a Frenchman, and ſo on. Moreover, he not only learned to read, but alſo to write and keep accompts, which was of great ſervice to him in the extenſive commerce he carried on; and at the ſame time he made many ſhrewd and ſenſible obſervations on the laws, manners, and cuſtoms, moral, religious, and political, of the different nations he was converſant with, though he himſelf, during the whole period of his adoleſcence, continued ſincere and conſtant in the worſhip and adoration of his bear's paw.

It was with infinite ſatisfaction and complacency, that Onnonthieu and Iſſiſuague beheld the riſing virtues and brilliant accompliſhments of their beloved ſon the young Tſonnonthouan. He had been always treated, even from his earlieſt infancy, with ſomething more than an Indian indulgence. He was ſuffered, with impunity, to put his hand in his father's diſh of ſagamitty, to ſnatch the bone of a dog or a bear from his mouth, however hungry he might be at the time, to ſteal his tobacco, to drink his brandy, and to throw hot water in his face, or burning aſhes on his head; But theſe are only

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common inſtances of indulgence; the following is ſomewhat more remarkable. Onnonthieu worſhipped a manitou, which was originally a drumſtick belonging to a French drummer, who had been taken priſoner and ſcalped by the Iroquois. This manitou had obtained ſo great reputation for power and good fortune, that Onnonthieu was on that account pitched upon by his countrymen the Roundheads, to play a party at the game of the platter with the Poutewatamies, a neighbouring nation, who had given them a challenge. On the evening before this important party was to be played, Tſonnonthouan, who had his own manitou the bear's paw about his neck, and was at this time a little waggiſhly diſpoſed, ſtole his father's manitou the drumſtick while he was aſleep, broke it in pieces, and committed the fragments to the flames. Onnonthieu, when he awoke, was in great conſternation at miſſing his manitou, to which he was juſt going to offer up his morning-vows for ſucceſs in the future party; and the whole village, when the news became public, was in the greateſt uproar and confuſion, concluding that they ſhould certainly loſe the party of the game of the platter, upon the gaining of which they had entirely ſet their hearts.

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Diligent enquiry was made after the delinquent, who was ſoon diſcovered to be the young Tſonnonthouan. Inſtead of puniſhing, and perhaps, renouncing him for ever, as ſome fathers would have done in ſuch a caſe, Onnonthieu, on being informed of his crime, calmly replied, ſcarce, indeed, ſeeming to be at all offended with him: "It is well; he is a child, and "knows not what he has done; ſhould I "puniſh him, I might loſe my ſon, and "perhaps never have another; but I can "eaſily get another manitou, who may "be as propitious and ſucceſsful as the "former." Accordingly, he pitched upon an elk's hoof for his divinity, hung it about his neck, offered up his vows to it, and it is ſaid won the party.

In the courſe of his education, he was treated with equal indulgence. When his parents wanted to deter him from what was wrong, they made uſe of prayers and entreaties; but to incite him to virtue they employed examples, reciting to him the gallant exploits of his anceſtors and countrymen, in war and in hunting.

CHAP.

CHAP. III.

Tſonnonthouan relieves Saſteratſi from an imminent danger. His ſingle combat with a bear. Diggory Bunce's behaviour during the engagement. Tſonnonthouan and Bunce diſpute about the dignity of human nature. They are like to come to blows, but are prevented by Saſteratſi. Diggory Bunce fills all the Roundheads drunk, gives Tſonnonthouan a hearty drubbing, but is reconciled to him next morning.

I HAVE already, in this hiſtory, taken occaſion to give ſome account of the Indian method of education. It was exceſſively indulgent with reſpect to the children, in every thing but the eſſential article of marriage. In this the parents of the parties were altogether abſolute and deſpotic, joining together for life, without ever conſulting private liking or inclination, young people who had never ſeen one another before, or, if they had, it had been with the utmoſt indifference. Their ſons and daughters almoſt always complied without the leaſt reluctance or heſitation. Tſonnonthouan ſhewed himſelf an exception to this general rule. His father Onnonthieu, and his

his mother Iſſiſuague, whoſe only ſurviving child he was, were very earneſt with him to marry, in order to reſtore to them, as they called it, Tomochicki their ſon, who had been ſcalped by the Hurons, and Chichikonti their daughter, who had killed herſelf by drinking too much brandy; at the ſame time they never failed recommending to him ſome particular young girl, either from amongſt their own nation of the Roundheads, or ſome of the other neighbouring cantons. But Tſonnonthouan conſtantly made anſwer, that he had not yet ſeen the woman whom he could like preferably to all others; that he was reſolved never to make an union of urine, unleſs there was alſo an union of affections, nor would he ever attempt to ſeize a woman by a certain part before witneſſes, unleſs her whole heart was in the ceremony, and he was conſcious that he himſelf was her choice above all others, even ſhould the chief of the Roundheads, in his opinion the greateſt man in the world, be his rival. The meaning of the terms made uſe of in this declaration will be afterwards explained, when I come to deſcribe the ceremonies of marriage among the Roundheads, as they will be exemplified in Tſonnonthouan's wedding. This delicacy of ſentiments

hitherto

hitherto unknown and unprecedented in an Indian, Tſonnonthouan had imbibed, from his great commerce with Europeans, and his ſkill in their languages, particularly the Engliſh, whereby he had been enabled to give an attentive peruſal to ſome of our romances; and amongſt the reſt, to thoſe admirable ones of Pamela, Miſs Clariſſa Harlowe, and Sir Charles Grandiſon. Tſonnonthouan's ſentiments, with reſpect to theſe articles, being publickly known among the Roundheads, Catawbas, and the other cantons; and it being likewiſe whiſpered about, that Onnonthieu and Iſſiſuague, out of regard for their only ſon, and ſenſible of his great prudence and diſcretion, had waved their parental prerogative, and oftener than once declared to him, that their only wiſh was, to ſee him happily married, in which they would not preſume to interfere any farther, than by their good advice; I ſay, theſe things were no ſooner known or ſuſpected, than all the Indian young ladies ſpread their utmoſt attractions, to gain ſuch a valuable acquiſition as the heart of Tſonnonthouan muſt be. Did he return fatigued from hunting, happy was ſhe who could firſt prevail upon him to take a dram out of her brandy-bottle; and, if he had ſweated himſelf

with immoderate exercise at the games of the platter, or the cross, they used to contend with one another who should have the pleasure of rubbing him down with their blankets; not to mention the little petty contests that always happened amongst them about the honour of being his partner at any of the public dances, and the envy and heart-burnings those who were rejected, entertained against the happy object of his choice. Those who have observed what commonly passes at a country-assembly, where a single ensign, or lieutenant, of a marching regiment, is present, may be able to form some notion of the behaviour of the Indian young ladies on such occasions. This makes me imagine, that a spice of pride and coquetry is, as it were, natural and inherent to the sex; for the singular circumstance of Tsonnonthouan's being free in his choice, and, consequently, the vanity of being distinguished by him, seems to have weighed more with those young ladies, than the consideration of his merits, great and distinguished as they certainly were. Of most of these I have already made sufficient mention; but Tsonnonthouan had one good quality, which, I fancy, must, with some people, be a sufficient excuse for, perhaps, that in-

delicate

delicate eagerneſs with which, it muſt be confeſſed, many of the young ladies ſought an union with him: This was his extreme attachment and veneration for his manitou, the bear's paw: He was never known to betake himſelf to ſleep, or riſe in the morning, without praying and paying his vows to it, or go a hunting, or undertake any other expedition, without firſt conſulting it, and imploring its protection and aſſiſtance. I have often ſeen it obſerved, and never contradicted by any one, that the pious and religious man gives the beſt ſecurity for his honourable and faithful performance of every duty of life, either as a father or ſon, huſband or maſter; and it has been often aſked by ſundry of our deepeſt and graveſt divines, and the queſtion has never, that I know of, been anſwered, what tye there can be on the conſcience of a man, who has got over all the reſtraints, and ſets at nought all the bonds of religion? In conformity to theſe maxims in the admirable pictures of nature, drawn by Richardſon, its great maſter, we find that the only hope the fair Clariſſa entertains of the abandoned Lovelace, proceeds from his being no infidel, no ſcoffer, and ſtill, amidſt all his libertiniſm, profeſſing a regard for ſacred things; and we

alſo find that one great additional reaſon for the amiable Harriet Byron's indulging her love for her deliverer was this, that Sir Charles Grandiſon was a Chriſtian. In the ſame manner, I would fain believe, for the honour of the ſex, for which every good man muſt entertain the higheſt veneration, that the great ſolicitude with which the Indian young ladies courted the favour and notice of Tſonnonthouan, was not ſo much owing to vanity and coquetry, as to his many eminent and inconteſtible good qualities, but more eſpecially to the unfeigned reverence he was known to profeſs for his god, or manitou, the bear's paw.

Be theſe things as they will, it is certain they profited but little from all their advances, and none were, for a long time, able to make the leaſt impreſſion on the heart of Tſonnonthouan: whether it was owing to the natural coolneſs of his temperament, I know not, or to the offence which the extreme delicacy of his ſentiments had taken at the forwardneſs with which they offered themſelves to his embraces. But the time was now come, when it was deſtined he ſhould feel all that variety of hopes, fears, and anxieties, with which the pleaſing, the tormenting paſſion

of

of love afflicts its votaries, and from which the greateſt of mortal minds have not been able to defend themſelves.

There was, at that time, ſojourning in the canton of the Roundheads, one Diggory Bunce, an Indian trader. He was originally a weſt countryman, born ſomewhere near Plymouth, but had come up to London very young, and ſerved a while as apprentice to a butcher, and after that drove a car for ſome years in the employment of an alderman and brewer. Diſliking this laborious kind of life, he enliſted in the foot-guards, where he had not long been, having hardly learned his exerciſe, when, one night, as he was ſtanding centinel on the ſtage at Drury-lane, he was taken very particular notice of by the counteſs dowager of ———. This was the firſt time her ladyſhip had appeared at any public place, excepting the church, ſince the deceaſe of her late lord, for whom ſhe had remained an inconſolable widow upwards of ſix months. There was ſomething in the looks and perſon of Diggory which pleaſed her ladyſhip exceedingly; ſhe found means to purchaſe his diſcharge privately from his captain, and took him into her own ſervice, where he remained many years her favourite footman, and va-

let de chambre, and afterwards came to act as her ſteward and maitre d'hotel. This her predilection for him was by no means a ſecret, and gave occaſion for ſcandal to make very free with her ladyſhip's character at many of the honourable tea-tables in this metropolis, which was ſaid to be encouraged by her diſappointed ſuitors, of whom, having a large jointure, as well as a great deal of ready caſh, ſhe had many, and who imputed the cauſe of their bad fortune to the influence and perſonal ſervices of Diggory Bunce. But ſcandal at laſt ceaſed to talk, eſpecially as it was totally diſregarded by her ladyſhip, with that noble fortitude, which either conſcious innocence, or high quality, naturally inſpires. Diggory, all the time he was valet, behaved with a decorum becoming his ſtation, and was a conſtant attendant at the twelve-penny gallery, where he was mightily taken with the amazing theatrical powers of our inimitable Garrick.

But when, by his lady's partial favour, for ſo, I preſume, I may take the liberty to call it, without breach of charity to the ſex, or want of reſpect to her quality, he was raiſed to the ſtate and condition of a gentleman, by having the entire manage-

ment

ment of her large fortune, he kept company ſuitable to that character.

Some of her ladyſhip's rejected ſuitors were members of a certain club, and ſtill retaining, it ſhould ſeem, an affection for her money, and knowing that Bunce had a little itch for gaming, they ſet him, according to the vulgar phraſe, and got him admitted by ballot into their ſelect ſociety. Diggory was, indeed, an adept at putt and all-fours, but experience proved that he was inferior in ſkill to his noble adverſaries in the myſteries of whiſt and piquette. In ſhort, he loſt all the ready money of his generous benefactreſs, and alſo made very conſiderable intromiſſions with her landed eſtate. Her ladyſhip being informed of his courſe of life, and the company he kept, diſcharged him from her ſervice, and, as the laſt reſource of an unfortunate gentleman, he was obliged to betake himſelf to the highway, where he made ſome ſucceſsful ventures; but was at laſt apprehended, the fact proved upon him, and condemned at the Old Baily. Whether out of ſome remains of affection to a perſon, for whom, it is plain, ſhe once entertained ſo great an eſteem, or whether, as ſome, inclined to judge leſs favourably, inſinuated, out of apprehenſion,

that, in his dying ſpeech at the gallows, he might impute his untimely end to playing at cards on Sundays, and keeping company with bad women; it is certain the counteſs made intereſt with our late moſt gracious ſovereign, and got his ſentence of death commuted into that of tranſportation for life. Soon after his arrival in America, Diggory became Indian trader, and had lately carried a large venture of vermilion, blankets, and brandy, to the country of the Roundheads.

Tſonnonthouan was not only the moſt curious and intelligent, but alſo ſpoke the beſt Engliſh of any Indian in the canton, for which reaſon he and Diggory were almoſt inſeparable companions, who uſed to entertain him with our Engliſh manners, and the various parts he himſelf had acted in this our iſland, to the no ſmall delight and admiration of Tſonnonthouan. They were one day walking in the woods, and had wandered a good way from the canton, Bunce giving his friend an account of the method and laws of boxing, as practiſed in the ſtreets of London and Broughton's amphitheatre, where he himſelf had once made no inconſiderable figure, when their ears were alarmed with the cries and ſhrieks of a perſon in diſtreſs. Led by the

ſound,

found, and prompted by curiosity, as well as humanity, they made what haste they could to the place. Tsonnonthouan being swifteſt of foot, came up firſt, and then beheld a monſtrous, rough, over-grown bear, in purſuit of a beautiful Indian young lady. He had juſt laid hold of her by her blanket, and would have immediately torn her to pieces, had not Tsonnonthouan run up, and, with equal courage and dexterity, dragged him away from her by the tail. The bear finding himſelf ſo roughly handled, deſerted his proſtrate prey, relieved his tail with a jerk, and, turning about, reared himſelf on his hind feet, graſped his adverſary in his fore-paws, opening, at the ſame time, a pair of terrible wide jaws to devour him. Tsonnonthouan laid hold in his turn, having firſt, with an addreſs and preſence of mind which never forſook him in emergencies, thruſt a brandy bottle, which he always carried under his arm-pit, with its neck foremoſt, into his throat, by which he not only prevented him from uſing his teeth, but well nigh choaked him, and this circumſtance rendered the combat much more equal than it would otherwiſe have been; for the bear, though not ſo active and nimble, was much ſtronger and more robuſt than

Tſonnonthouan. Diggory Bunce in the mean time came up, and with inexpreſſible pleaſure ſaw the two adverſaries cloſely engaged. The only circumſtance that he regretted was, that it had not happened in the ſtreets of London, where a ring might have been formed round the combatants, and each might have had a ſecond to ſee fair play on both ſides. In default of this, he reſolved to act himſelf as ſecond to both, and to ſee the laws and rules of boxing, as they are eſtabliſhed in the ſtreets, and other academies of London, obſerved with the ſtricteſt impartiality poſſible, and without the leaſt favour or reſpect of perſons. On ſecond thoughts he regretted ſtill more that this battle was not fought oppoſite to a certain houſe in St. James's ſtreet, where ſo extraordinary a fight could not have failed to engroſs the cloſeſt attention of the noble and honourable club, of which he himſelf was once a worthy member, and produce a great variety of betts whereby he might have profited, and poſſibly recovered his loſſes at whiſt and piquette; for, indeed, he was a much better judge of bruiſing in all its branches, than of thoſe genteel and faſhionable games at cards. Such were the thoughts and wiſhes of Diggory

Bunce

Bunce; and his imagination was ſo wholly poſſeſſed by them, that though not a ſoul was preſent, except the two combatants, and Saſteratſi, the beautiful young lady whom Tſonnonthouan had relieved, who was all the time in a ſwoon, and of whom he took not the leaſt notice; I ſay, his conceit was ſo ſtrong, that he could not forbear crying out, though both Saſteratſi and the bear were equally ignorant of the language he ſpoke in, which was Engliſh, "Well done, bear; well done, Tſonnonthouan:" and this he did as any turn in the engagement, or any remarkable exertion of ſtrength or activity in either of the combatants, gave occaſion to ſuch an exclamation. Tſonnonthouan, who did not well underſtand or reliſh the maxims by which Bunce regulated his conduct, notwithſtanding he had been juſt before explaining them to him, as he found himſelf preſſed, and now and then got breath, earneſtly beſeeched him by their mutual friendſhip and hoſpitality, to give him his aſſiſtance; but Diggory conſtantly made anſwer, "Not I, were you my brother, Tſonnonthouan, I would not; fight like a man, and be damned; fair play, by God: The bear ſhall have fair play, damn me if he ſhan't." Then, again, as either of the parties ſeemed

to deſerve or require encouragement, he would cry out as before, "Well done, Tſonnonthouan, well done, bear." And now he would ſay, as if he was ſurrounded as formerly by the noble and honourable members of the worthy club, "Who backs the Indian? a thouſand pounds on the bear againſt the Indian, and I ſay done firſt, two to one on the bear's head, five to one, ten to one; well done, bear, by God; a hundred guineas to a turnip on the bear." Juſt as he pronounced theſe laſt words, the bear had given Tſonnonthouan a terrible fall, and lay with all his weight upon him; but, Diggory, according to the laudable reſolution he had taken of acting as ſecond to both the combatants, and ſeeing fair play betwixt them, ran in, took the bear off Tſonnonthouan, ſet the latter on his legs, bid him take breath, be cool, and have a good heart. Accordingly they fell to it again as keenly as at firſt, and after ſeveral rolls and tumbles, during all which time Diggory was clapping his hands, making exclamations and huzzaing, and offering betts, according to circumſtances, vowing that he never ſaw ſuch heavenly ſport in his life-time, Tſonnonthouan at laſt remained uppermoſt, the bear being vaſtly

incommoded

incommoded by the brandy bottle in his throat, and pretty near choaked for want of breath. This was a circumſtance Diggory was totally ignorant of, it having been put in before he came up, otherwiſe he would have objected againſt it as foul play; however, ſeeing Tſonnonthouan hold his breath better, and the battle like to turn in his favour, he varied his betts accordingly. Nevertheleſs, he pulled Tſonnonthouan off, and ſet Bruin on his legs again, cheriſhing and encouraging him in the beſt manner he could. But his breath became now ſhorter and ſhorter, and his ſtruggling grew fainter and fainter; and, after three or four falls more, though at every time Diggory Bunce pulled Tſonnonthouan off, and would not, though ſore againſt his will, allow him to touch him whilſt down; the bear, in Diggory's terms, fairly gave out, allowing Tſonnonthouan to be the better man, or rather beaſt: in other words, he expired in convulſions, being ſuffocated by the cork of the bottle happening to come out, and the brandy, as he was panting for breath, guſhing through his pharinx into his lungs.

Diggory Bunce now took Tſonnonthouan by the hand, congratulating him

on

on his victory; who without making any anſwer, ran to the dead bear, and took the bottle out of his throat, which, to his great joy, he found ſtill entire, the brandy only being ſpilt. Then he threw away his former manitou the bear's paw, which he ridiculouſly imagined had been a friend to his enemy, as having been a-kin to him; and, aſcribing his victory, and, indeed, juſtly, to the brandy bottle, he hung it about his neck, vowing that henceforth it ſhould be his manitou or god; and we ſhall find afterwards that he paid very frequent adorations to it, eſpecially when there was any brandy in it, of which it was ſeldom altogether empty, till in the courſe of time he deſerted it for another manitou. For this foible was common to Tſonnonthouan with the other Indians, notwithſtanding his eminent good ſenſe and other admirable qualities, whenever he was engaged in any thing like an adventure, ſuch as this battle with the bear, if ſucceſsful, and he could poſſibly aſcribe his ſucceſs to any thing beſides his preſent manitou, he conſtantly threw that away, and adopted the other in its ſtead; if unſucceſsful, the reigning manitou was ſure to be diſcarded, and the firſt thing he met with, or even dreamed of, as ſurely aſſumed.

ed. Nay, this foible attended him when he came to deſert the manitou worſhip, and betake himſelf to a metaphyſical or ſyſtematical ſort of theology. Indeed, to confeſs the truth, his changes of religions, or apoſtatizing from one ſect, or hereſy, to another; for ſuch I may call them, without breach of charity, when compared with our own holy, ſimple, and evangelical faith, was, if poſſible, more ridiculous, whimſical, and extravagant, than his change of manitous, which will be clearly ſeen in almoſt every inſtance through the ſequel of his extraordinary life and adventures.

Diggory Bunce was of the ſame opinion with Tſonnonthouan, namely, that his victory over the bear was entirely owing to the brandy bottle, and he expreſſed himſelf to the following purpoſe. "Tſonnonthouan," ſaid he very gravely, "I ſhould have been finely taken in, if any of the club had been here preſent to accept the betts that I offered. I ſhould have loſt the whole of the counteſs's fortune; for, at the beginning, I would have laid any odds on the bear's head againſt your's, ſo that I doubt, when the battle took a turn, if I ſhould have been able to have ſaved myſelf by hedging. However,

ever, continued he, I ſhould have refuſed payment; I did not know the brandy bottle was in the bear's throat; that, indeed, is nothing, for they would have ſaid my eye was my merchant, and I choſe my ſide; but I ſhould have inſiſted that your putting it there was foul play, and contrary to all the laws of fair fighting; and, if it had been given againſt me, you ſhould have paid my loſs." I know not what you mean, replied Tſonnonthouan, by your betts, hedging, foul play, and my paying your loſs; but this I know, that being my brother, and having lived ſo long in my cabbin, I expected help and aſſiſtance from you; I know I ſhould have aſſiſted you: "There is a great difference," replied Bunce, "between an Indian and a Chriſtian." What difference? rejoined Tſonnonthouan, the French jugglers, whom I have ſeen, and who call themſelves Chriſtians, have a piece of wood, and a ſtring of wampum (meaning the crucifix and beads) for their manitous, and, I think, a brandy bottle or bear's paw as good as either. But what is a Chriſtian, pray? "A Chriſtian is a Chriſtian," ſaid Bunce, "and I am one; but I will tell you, Tſonnonthouan, why I did not help you againſt the bear. It is our cuſ-

tom,

tom, in London, for the byſtanders never to help one man againſt another; if a porter and a nobleman were to quarrel, they would form a ring, and ſee fair play between both; and, ſurely, if this be done between a nobleman and a porter, it ought to be done between an Indian and a bear." Give me your hand, brother Bunce, ſaid Tſonnonthouan, if that is your cuſtom, you did right; for, indeed, we are all beaſts alike, and one beaſt is as good as another; and, if ſuch is the cuſtom of a nation, a beaſt with four legs ſhould have fair play ſhewn him, as well as a beaſt with two. "What then, do you Indians think there is no difference between a man and a beaſt?" Not much, ſaid Tſonnonthouan; all animals, we think, are beaſts, only man is the moſt cunning and moſt miſchievous brute of them all. "Tſonnonthouan," replied Bunce, "I will not diſpute with you about religion; for, to tell you the truth, I know very little of the matter, but I will talk to you of the dignity of human nature:" Then with a theatrical tone and geſture he pronounced the following words. "What a piece of work is man! how noble in reaſon! how infinite in faculties! in form and moving, how expreſs and admirable! in

action.

action how like an angel! in apprehenſion how like a god! the beauty of the world, the paragon of animals! and yet to me what is this quinteſſence of duſt? Man delights not me; nor woman neither, though by your ſmiling you ſeem to ſay ſo." This latter part of the ſentence had certainly no relation to the argument, but Bunce's tongue was ſet a going, and it run on. In the name of Areſkoué, ſaid Tſonnonthouan, where got you this rant? is it your war ſong, or your death ſong?" "'Tis no ſong of mine," returned Bunce, but I have often heard it from Little Davy, and ſo have got it by heart." Little Davy, who is he? "He is," quoth Bunce, "an actor, and the chief of all the actors." The actors, quoth Tſonnonthouan, are they a nation, and is Little Davy their head warrior? "Ay," ſays Bunce, "and a very great warrior he is, I have ſeen him kill a hundred warriors, and be killed a hundred times himſelf." Killed a hundred times, ſaid Tſonnonthouan, how is that poſſible? I am afraid, brother Diggory Bunce, all the ſtrange things you have told me are not true. "Why, you fool you," ſaid Bunce, "he only acts killing and being killed; he mimicks fighting and dying, and drinking, and eating

and

and ſleeping, and loving, and ſo on, he makes believe, as it were, he is doing ſo." O ho, ſaid Tſonnonthouan, I begin to underſtand you, brother Bunce, thoſe actors are, I find, amongſt the two-legged brutes, what the monkeys are among the four-legged ones: and Little Davy is, I ſuppoſe, the moſt cunning, and it may be, the moſt miſchievous monkey of them all. "Little Davy, a monkey!" ſaid Bunce, in great ſurpriſe; for he entertained a prodigious eſteem for Mr. Garrick. Ay, ſaid Tſonnonthouan, clap a hairy ſkin on his back, and a long tail to his rump, and I'll lay you a beaver's ſkin to a blanket, he would look, for all the world, like a great, over-grown baboon. "And what ſhould I look like," ſaid Bunce. Why, ſaid the other, I believe you would make a good ſtout jack aſs, or a buffalo. "No more an aſs, or a buffalo, than yourſelf, you Roundheaded blood of a bitch you," cried Diggory in a high paſſion, "damn your Indian eyes, you dog; though you got the better of the bear, don't think to affront me" So ſaying, he ſuddenly laid hold of Tſonnonthouan by the collar, threw him over his hip, and gave him a very ſevere croſs-buttock.

It is difficult to ſay to what extremities matters

matters might have proceeded between theſe two enraged warriors; for Bunce ſtill adhering to the rules of fair play, immediately ſuffered Tſonnonthouan to get up again: but Saſteratſi, of whom neither had hitherto taken the leaſt notice, having for ſome time got out of her ſwoon, and recovered her ſpirits pretty well, by means of a large dram of brandy ſhe had taken out of her bottle, on ſeeing her deliverer, for whom ſhe could not but entertain the tendereſt ſentiments of gratitude, ſo very roughly handled, gave a great ſhriek, and fainted away a ſecond time. This phenomenon ſuſpended the wrath of the two combatants, at leaſt prevented it at that time from breaking out into action. They both ran to the place where ſhe lay, and there beheld the lovelieſt form that ever was carved by the plaſtic hand of nature lying extended on the ground, bereft of motion, and to all appearance of life. They both did their utmoſt to recover her out of the fit; and, as ſoon as their endeavours became ſucceſsful, ſhe fixed her eyes, with the ſincereſt expreſſions of love, complacence, and gratitude, upon thoſe of Tſonnonthouan. She caught his regards, he hung over her, enamoured with looks of cordial love, and in that critical moment

his

his heart conceived a paſſion for her, which never ended but with his life; for, amidſt all the variety of amours in which he was afterwards engaged, he could never baniſh her remembrance entirely from his boſom; but her image would always intrude upon him, like a troubleſome gueſt, and upbraid him with faithleſſneſs and ingratitude to his firſt, and indeed only love. Nay, after he was caſtrated, and came to ſee in its trueſt light the folly of his religious madneſs, he regretted his irreparable loſs principally, and only, for the ſake of his dear Saſteratſi.

Bunce now concurred with him in raiſing this fair creature from the ground: her ſpirits were ſtill in a flurry; but they compoſed them entirely, by prevailing upon her to take another dram of brandy out of her bottle, in which ſhe was pledged both by Tſonnonthouan and Bunce. Indeed it was ſoon emptied, chiefly by the two latter. Tſonnonthouan drank becauſe his ſpirits were diſcompoſed by his battle with the bear, and the croſs-buttock he had received from Bunce, who likewiſe drank, and that more liberally ſtill, for another reaſon, which ſhall be afterwards explained. They now moved back to the canton of the Roundheads, in order to get

a freſh

a freſh ſupply; and were accompanied by Saſteratſi, becauſe her own cabbin was at too great a diſtance, but chiefly becauſe ſhe and Tſonnonthouan had no mind to part with one another ſo ſoon. They walked hand in hand; Saſteratſi's face ſhone with love and gratitude, and Tſonnonthouan's face ſhone with love and joy; but Diggory Bunce had a great uneaſineſs at heart, and the expreſſions of it were very viſible on his countenance. In ſhort, he greatly dreaded Tſonnonthouan's vengeance for the affront he had given him, and he was ſure of being murdered, at leaſt ſcalped, if he did not make it up with him; for which he had only one chance. In the firſt place, now his choler was abated, he was ſenſible he had no reaſon to take any thing amiſs Tſonnonthouan had ſaid to him; for if he called him a beaſt, it was no other than he thought he himſelf was, as well as all the reſt of mankind. In the next place, he knew an Indian never forgets or forgives an injury ſoberly and premeditately done, and that he is not in the leaſt diſpoſed to ſhew what is called fair play, but, on the contrary, will lie in wait, and take all advantages. He likewiſe knew, it would be in vain to deprecate his wrath by ſubmiſſions and acknowledgments, for that would only make him the object of his con-

contempt, and perhaps haſten his revenge. Therefore he ſaw the only chance he had left was to perſuade Tſonnonthouan he was drunk when he gave him the croſs-buttock; in which, could he ſucceed, he was ſure there would be no more about it; and that they would be as good friends as ever; for an Indian is ſo ſenſible of the power of brandy over himſelf, that he very readily allows for, and excuſes all its effects in others. For this purpoſe, he was very glad to ſee Tſonnonthouan's attention ſo much engroſſed by his fair partner, and he was reſolved that all three ſhould, if poſſible, get drunk together before they parted; nay, he went ſo far as even to counterfeit drunkenneſs, purpoſely ſtumbling every now and then; of which Tſonnonthouan, tho' otherwiſe far more agreeably engaged, could not help taking ſome notice. Luckily for the completion of his plan, in the formation and execution of which Bunce certainly diſplayed more ingenuity than he had done in the defence of the dignity of his own ſpecies, before they came to Tſonnonthouan's cabbin, they paſſed by a warehouſe wherein ſome of his brandy was ſtored up. Bunce, without much intreaty, prevailed upon his two companions to ſtep in to take another dram,

dram, and repleniſh their bottles, as well Saſteratſi's as Tſonnonthouan's, which was now his manitou; when they had done this, they found the liquor ſo excellent that they could not ſo eaſily part with it. Accordingly they ſat down to it, and having alſo procured pipes and tobacco, they fell a drinking, and ſmoaking and ſinging, and roaring and dancing, with all their might, in which they made ſo much noiſe, that they ſpread an alarm, and were ſoon joined by the Indians in the neareſt cabbins; and, in a ſhort time, by the whole canton of the Roundheads, men, women, and children.

And now there was never ſuch a ſcene of revelling, drunkenneſs, and uproar, ſeen amongſt the Roundheads ſince they were a nation; in a word, poor Diggory's whole ſtock of brandy and tobacco, to the amount of ſeveral caſks of both, went to wreck, but not till the whole canton had arrived at the moſt perfect ſtate of happineſs, which Indians are capable of, namely, that of complete intoxication. Bunce was inwardly and horribly fretted at this amazing waſte of his ſubſtance, inſomuch, that whenever he ſet a freſh caſk abroach, he could not help imprecating eternal damnation on his own fooliſh head

for

for quarrelling about the dignity of human nature, and vowing that he would never enter into any ſuch argument again; however, knowing there was no help for it, to outward appearance, he chearfully ſupplied the materials as faſt as poſſible; nay, haſtened the intoxication all in his power, wiſely foreſeeing, that, till that was brought about, there would be no end of it. But the anxiety he ſuffered on this account, as well as other conſiderations, kept him ſoberer than any of the reſt; and as ſoon as he ſaw Tſonnonthouan ſo far gone that he could not ſtand in his own defence, and the reſt of the canton in ſuch a ſituation that they could not aſſiſt him, he gave him a moſt ſevere drubbing, forgetting, for that time, his maxims of fair play, being partly moved thereto by ſpleen, as conſidering him the occaſion of his preſent monſtrous expence, and partly by policy; for he knew he never could be eaſy in his mind, till the other had ſpoken to him of their quarrel: therefore he took this opportunity to give him ſuch remembrancers with pegs on his ribs, face, and eyes, that he could not fail, as ſoon as ſober, to take notice of it to him, when he, by propounding the never failing excuſe of brandy, might at once get rid of all his

fears of future ſcalping or aſſaſſination. And now Diggory Bunce, having both ſatisfied his ſpleen, and ſecured his ſafety, by giving Tſonnonthouan ſo ſevere a beating, felt his mind more at eaſe, betook himſelf to the brandy as well as the reſt, and in a ſhort time was in the ſame ſituation with the moſt drunken Indian of the canton. At laſt, after they could neither ſit, drink, or ſmoak any longer, they all lay down to ſleep, men, and women, like ſo many pigs in a ſty.

I will not offend the delicacy of my readers by attempting any deſcription of ſuch a ſcene as this muſt have been. Human nature, with all its dignity, is much the ſame in every age and nation; and thoſe who have ſeen what has paſſed at our gin-ſhops, when it uſed to be written on their ſigns in large characters, "Here you may get drunk for two-pence, and when drunk, have clean ſtraw for nothing," will form a better conception of it than I can ſupply them by words. But there is one thing I muſt take notice of; as in the ſhort part Saſteratſi acts in this hiſtory ſhe will appear a perfect pattern of delicacy, and every other female virtue, the fair readers will probably think her preſent ſituation, rolling and tumbling dead-drunk amongſt

amongſt a parcel of men and ſtrangers, utterly inconſiſtent with, and even deſtructive of, the aforeſaid character. But I would beg leave to obſerve, that real delicacy has its ſeat in the mind, and not in the omiſſion or commiſſion of any external acts, for that depends upon, and is regulated entirely by cuſtom and faſhion. There are not, I will venture to ſay, more delicate minded ladies in the world than our own country-women, and yet do any of them ſcruple to diſplay as much of their legs and neck, and boſoms, eſpecially if thoſe parts are handſome, as the faſhion permits; whereas nothing of that kind is viſible in an Aſiatic lady? With them it is not the faſhion, neither is it with us, for ladies to get drunk with the men; though nothing is more common among the Roundheads, and all the other Indian nations. And yet in thoſe meetings there are no inſtances of any ſuch offences againſt real modeſty as ſome of my fair readers may apprehend. For, before they lie down to ſleep, the men are generally ſo drunk that they can take no advantages over their female companions, or if it ſhould ſometimes happen to be otherwiſe, the ladies never fail to be in ſuch a ſituation that they are not ſen-

ſible, and conſequently not fairly account-able for any thing they may then ſuffer.

It was day-light before the fumes of brandy and tobacco, in which the whole nation of the Roundheads had been im-merſed, were fully diſſipated. Tſonnon-thouan, from the pain of the bruiſes he had received from Bunce and the bear, was the firſt that awoke. After paying his morn-ing adorations to his manitou the bottle, to which he added the additional ceremony of taking a dram out of it, which he did with great extaſy and devotion; and ſeeing Diggory Bunce alſo ſtirring, whoſe anxi-ety, notwithſtanding all the brandy he had ſwallowed, was too great to ſuffer him to enjoy a very profound repoſe, he addreſſed him in this manner. "Brother Bunce," ſaid he, "I very readily excuſed your want of friendſhip and brotherly affection yeſterday, when you refuſed to aſſiſt me againſt my enemy the bear, as you told me, it is the cuſtom of your nation never to interfere in any quarrel between two beaſts; but I ſhall never forgive you for uſing me as you did, firſt in throwing me on the ground, and then, ſecondly, in beating me ſo ſeverely, becauſe I ſaid men were no other, or better, than beaſts, ſince my thinking ſo was the only

reaſon

reaſon why I ſo eaſily overlooked your behaviour when I was fighting with the bear.” “ Brother Tſonnonthouan,” ſaid Diggory, extremely glad to hear him begin the diſcourſe, “ alas! I hardly remember any thing of the matter; it was brandy, my dear brother; brandy was the occaſion of all, and I was ſo drunk, that I neither knew what I ſaid or did.” O ho! was it brandy, ſaid the other: nay then, I heartily forgive you, ſince no man can be blamed for what he does when brandy is in the caſe: You muſt have been very drunk, indeed, brother Bunce, for you have beat me ſo confoundedly, that I am hardly able either to ſtir or crawl. “ I am extremely ſorry for it,” ſaid Diggory, “ and I muſt certainly have been very drunk, if I quarrelled with you for calling men beaſts, for I now think they are much worſe than beaſts; I am ſure I never ſaw beaſts in ſuch a pickle.” In which he certainly ſpoke the truth. Never mention it more, my dear Diggory, ſaid Tſonnonthouan; have you not been my brother, and ſhall you not be my brother ſtill, and live in my cabbin as formerly? But help me up, and let us awake Saſteratſi and go home. Bunce very chearfully complied, and all three walked, as well as they

could, to Tſonnonthouan's cabbin, leaving the whole nation of the Roundheads ſtill drunk and aſleep.

In this manner the diſpute, concerning the dignity of human nature, was ended between Tſonnonthouan and Diggory Bunce; wherein I humbly conceive the former had rather the better of the argument, for the latter produced nothing on the ſide he eſpouſed but a poetical rant, and then falling into a paſſion, had recourſe to violence, a ſure ſign, in my opinion, of being worſted. But whether this aroſe from the badneſs of the cauſe, or the weakneſs of its advocate, I ſhall not preſume to determine. I ſhall only obſerve, that thoſe who incline to favour the other ſide, ought not to lay any ſtreſs on his ſubſequent recantation, and change of ſentiments expreſſed to Tſonnonthouan; for this might proceed not ſo much from a real internal conviction, as from a momentary impreſſion made on his mind by the ſhocking ſcene immediately before his eyes, or, perhaps, rather from the fear of quarrelling again with Tſonnonthouan, and conſequently of being ſcalped and murdered, or elſe obliged to fill the whole nation of the Roundheads drunk a ſecond time in order to compromiſe their difference; for which purpoſe,

poſe, ſhould he even incline to be at the expence, he had not a drop of brandy, or a bit of tobacco left.

I cannot conclude this chapter without ſatisfying the curioſity of my readers, in ſome meaſure, concerning Diggory Bunce, as I doubt not they are a good deal intereſted in his fate, being ſo ſtrenuous an advocate for the dignity of his own ſpecies, and himſelf one of its greateſt ornaments. It is with great pleaſure I inform them he had, in the end, no reaſon to repent the coſtly and elegant entertainment he gave to the canton of the Roundheads. The whole nation, together with their chief, were ſo highly pleaſed with it, that in a ſhort time, and at a very high price, they took off all the remainder of his cargo, being principally incited thereto by the good offices of Tſonnonthouan, who exerted himſelf on this occaſion with that diſtinguiſhed warmth and alacrity with which he always ſerves his friends.

But, beſides the advantages he reaped in a mercantile way, he acquired great credit and reputation by this polite and coſtly entertainment. The Roundheads were ſo highly delighted with it, that it is ſtill celebrated amongſt them, and has become in a manner proverbial; for when

they ſee a man exceſſively intoxicated, they ſay he has been drinking with Diggory Bunce, or he has been at Bunce's brandy-warehouſe; as alſo when they have any ſtrong liquor given them for nothing, whether it be brandy, rum, or gin; they always call it Bunce's brandy, adding, it is the beſt brandy in the world, being herein of the ſame opinion with Diogenes the Cynick philoſopher, who, being aſked which was the beſt wine, made anſwer, that which he drank at another man's coſt.

In a word, this was one of the moſt fortunate adventures of Bunce's whole life, much more fortunate, at leaſt, in its conſequences than any of his runs of luck at the Chocolate-houſe, or on the road, or even with the dowager herſelf. The profits he reaped, during this voyage, were ſo large, as to encourage him to make his addreſſes to a rich widow lady, a Quaker, in the province of Penſylvania, who accepted his ſuit, being principally enamoured, it was thought, of thoſe eminent qualifications, which formerly rendered him ſo great a favourite with the counteſs dowager, a lady generally acknowledged to be a very diſtinguiſhing and critical judge of mankind. Another, and, perhaps,

haps, a greater advantage accrued to him from this match; he was not only converted, but alſo inſtructed in the principles of his lady's religion; a ſcience, of which, in the general, he had been hitherto totally ignorant; nay, he was even ſo great a proficient, that he became, as will appear in the ſequel of this hiſtory, a humble inſtrument, in the hands of the Lord, for the converſion of friend Tſonnonthouan to the faith and religion of the Quakers; for ſo he was pleaſed to expreſs himſelf.

CHAP. IV.

Tſonnonthouan contracts a ſickneſs by eating too much bear-broth. The preſcription of the Indian divines and phyſicians. Saſteratſi waits upon him in his illneſs. Tſonnonthouan and Saſteratſi are contracted and married. Deſcription of the ceremonies at the celebration of theſe rites.

AS ſoon as Onnonthieu and Iſſiſuague, having ſlept off the effects of laſt night's entertainment, were returned to their cabbin, Tſonnonthouan crawled thither as well as he could, and preſented Saſteratſi to them, ſaying, You have often

desired me to restore to you your daughter, who killed herself by drinking too much brandy. Behold, here she is; is she not your daughter and my sister? Was she not stolen from us in her cradle? The two old folks, upon hearing this address, rose up, received her with demonstrations of the utmost affection, and seated her upon the mat in their cabbin. Tsonnonthouan then informed them of his adventure with the bear, and of the family and parentage of Sasseratsi, namely, that she was daughter to the chief of the Catawbas, a neighbouring Indian nation, which he had learned from herself, as they were walking with Diggory Bunce to his brandy warehouse. Some Indians were now sent by Tsonnonthouan's direction, for he was not able to go himself, to bring home the dead bear. As soon as this was done, he was dressed according to the Indian fashion of cookery, that is to say, after the hair was singed off, he was boiled in a great caldron, skin, guts, and all. Tsonnonthouan invited his friend Diggory to eat some of the bear and of the broth; but the other apprehending this would prove a much more unsavoury mess than even sagamity with candles, a standing dish among the Indians, excused himself, alledging,

ing, that having acted as second to the bear, he could not, in honour, partake either of him or of his broth. He made use of this pretence, in order to avoid affronting Tsonnonthouan, or incurring his contempt, bear-broth being reckoned the greatest dainty imaginable amongst the Indians.

However, the major part of the canton was present at the feast; and it being a very large over-grown bear, there was more than enough for them all; for, according to custom, some of them eat so voraciously, that it had like to have cost them their lives. Tsonnonthouan himself fell into a very long and severe indisposition, for bear-broth is very cloying to the stomach, and extremely difficult of digestion. He was first attended by Chickamichabou, a very eminent doctor of divinity amongst the Roundheads. The Indian divines have one foible, which, it must be confessed, is but too frequent amongst other divines. They are apt to ascribe common and ordinary effects, to extraordinary, and even preternatural causes. For instance, Tsonnonthouan's present indisposition might have been very naturally attributed to the close hugs he had received from the bear, to the many severe blows and thumps he had got from Diggory Bunce, to the great

quantity of brandy he had drunk at the ſaid Bunce's entertainment, and principally and laſtly, to the immoderate quantity of bear-broth he had ſwallowed at his own.

But the reverend doctor Chickamichabou, took no notice of any of theſe things; on the contrary, when conſulted in Tſononthouan's caſe, the firſt thing he did was to enquire, whether, after killing the bear, he had put his lighted pipe in his mouth, and blowing his throat and windpipe full of ſmoke, he had then conjured the ſpirit to hold no reſentment for the injury done to his body, but to be propitious to him in his future huntings, as well as in all his other undertakings, and, laſtly, whether the ſpirit had made him any anſwer? Tſononthouan replying in the negative, the doctor further enquired, whether he had cut off the membrane under the bear's tongue, and if, on his return to the canton, he had thrown it into the fire, obſerving the neceſſary invocations and ceremonies *? Finally, whether it had then crackled and ſhrivelled up, a certain ſign of the ſpirit's being

* For a full deſcription of the ceremonies uſed by the Indians at hunting the bear, as well as many other of their cuſtoms alluded to in this work, ſee father

being appeaſed? Tſonnonthouan honeſtly made anſwer, that he had omitted both, occaſioned by his having entered into a diſpute with Diggory Bunce, whether man were a beaſt, immediately after his battle with the bear was over, by the ſubſequent quarrel between them, and his attention having been ever ſince engroſſed by Saſteratſi and Bunce's entertainment. Upon this the doctor told him, that his preſent malady was certainly owing to the anger of the bear's ſpirit, not only from the injury he had done his body, but from his neglecting to uſe the aforeſaid ceremonies neceſſary to appeaſe him. In order to do which, he preſcribed the following courſe. He enjoined Tſonnonthouan, whenever he made water, to do it as exactly as poſſible in the wind's eye, contrary to the cuſtom of people in health, and eſpecially of thoſe who uſe the ſea; making water to windward being reckoned, amongſt them, rather an inſtance of folly; and whenever he had occaſion to do his other neceſſities,

father Charlevoix's journal of a voyage to North America, undertaken by order of the French king. This book contains the beſt and moſt authentic account hitherto extant, of thoſe immenſe continents of Louiſiana and Canada, now ceded to Great Britain by the preſent definitive treaty of peace.

he ordered, that if his face happened to be turned to the northward, he ſhould perform the abſterſion with his right-hand; if to the ſouthward, with his left. Obſerving theſe things religiouſly for three days together, he told him, would entirely appeaſe and reconcile the ſpirit of the bear. When the three days were elapſed, Tſonnonthouan informed the reverend doctor, that he had punctually obeyed his injunctions, but was not a jot the better. Chickamichabou coolly replied, that the original cauſe of his diſtemper, the anger of the bear's ſpirit, he was ſure, was entirely removed; but that if the conſequence of this anger, namely, the diſtemper itſelf remained, he could not help it; it was none of his province, and that he muſt have recourſe to the quacks. Having ſatisfied Tſonnonthouan in this manner, he demanded the uſual reward, which was immediately paid him; for the Indian phyſicians, and even their divines, when they act in the former capacity, as they frequently do, are never paid till the cure is performed, or thought to be ſo; a practice, of which there will be ſeen many examples in the ſequel, quite different from that eſtabliſhed among us on the like occaſions.

The

The learned phyſician now came into play, and it will be found, that the preſcription of the doctor, of the body, was rather more extraordinary and out of the way than that of the doctor of the ſoul. Could we imagine that Tſonnonthouan's indiſpoſition proceeded from the anger of the bear's ſpirit, certainly nothing could be more proper, or even conducive to his recovery, than to appeaſe the ſaid ſpirit, tho' perhaps, it may not be very obvious how that was to be done by making water to windward, and performing the abſterſion in the preſcribed manner. But the phyſician's preſcription was of ſuch a nature, that I am not only aſhamed to give it a place in this hiſtory, but I cannot poſſibly conceive how it could influence the patient's health one way or other. In ſhort, this learned doctor, whoſe name was Onanguice, ordered that Tſonnonthouan ſhould ſeize Saſteratſi by a certain remarkable part of her body, without doing which, he declared the patient would never fully recover. Tſonnonthouan aſked the doctor, whether he ſhould perform the ceremony in a public or a private manner? The doctor anſwered, it was no matter how he did it, provided it was done. By this preſcription, and the anſwer given to his queſtion,

queſtion, Tſonnonthouan, who repoſed a perfect confidence on the ſkill and abilities of his phyſician, was reduced to a very great dilemma; in order to underſtand the nature and reaſon of which, I muſt give ſome account of the ceremonies of marriage among the Indians, leaving my reflections on the practice of their phyſicians to another opportunity.

The principal and moſt binding ceremony of marriage amongſt the Indians, is the apprehenſion or ſeizure of a certain part of the body, performed by the bridegroom on the bride. It ſeems equivalent to that of the ring amongſt us. If this is done publickly and before witneſſes, the previous ceremonies of the contract, &c. being likewiſe performed, the marriage becomes, to all intents and purpoſes, the moſt valid and ſecure imaginable. But if any of thoſe previous ceremonies are omitted, and, eſpecially, if the apprehenſion or ſeizure is performed ſecretly and in a corner, then the marriage is only temporary, and diſſolved entirely at the will and pleaſure of the bridegroom, the bride being, beſides, diſhonoured thereby. From this it would appear that thoſe marriages amongſt the Indians are not diſſimilar in their nature and

duration

duration to thoſe temporary ones, ſaid to be contracted every night amongſt us in the fields, ſtreets, lanes, alleys, taverns, and bagnios, in and about London. I have been told, that when a bride and bridegroom meet, with a view to contract a temporary marriage, the firſt ceremony performed is the apprehenſion or ſeizure; then the bridegroom preſents the bride with what may be called the dos or dowry, after which conſummation enſues, with which the marriage generally ends, if contracted in the fields, lanes, or even taverns; but if it happens in barns, ſtables, or bagnios, it frequently laſts for all night, though, in that caſe, the dos or dowry muſt be ſomewhat larger than in the other. And though the ſame parties ſhould afterwards come together, it is often neceſſary, that all the ſame ceremonies be gone over again. The ſame order is, however, not always obſerved; frequently the dos is not paid till the marriage is at an end; but this only happens in two caſes, either when the bride and bridegroom are well acquainted, having been often married before, or elſe when the bride happens to be a novice, and ignorant of the ceremonies uſual in ſuch contracts; ſo that if the bridegroom afterwards neglect or refuſe

to pay the ſtipulated or expected dos, the bride is, in that caſe, ſaid to be bilked. This is what I have been able to learn concerning the temporary marriages contracted in and about London; between which, and thoſe of the Indians, it muſt be confeſſed there is a remarkable reſemblance; but whether it is ſo great, or of ſuch importance, as to make us conclude both nations are derived from the ſame origin, I ſhall leave to be diſputed by the learned ſociety of antiquarians.

Theſe then being the conſequences of this apprehenſion or ſeizure, whether public or private, recommended by doctor Onanguice, it is no wonder Tſonnonthouan was ſomewhat puzzled. In the firſt place, if he ſeized Saſteratſi publickly and before witneſſes, he knew the indiſſoluble knot was thereby tied; a thing he did not wiſh to have precipitately done, eſpecially as, though he liked Saſteratſi very well, he was not, as yet, certain he was preferred by her to all other men. In the next place, as he knew that the private apprehenſion would bring diſhonour upon Saſteratſi, he was unwilling to be the inſtrument of diſgrace to a perſon, whom he conſidered as his gueſt, and under his protection. But, after maturely

turely weighing both ſides of the queſtion, his averſion againſt marriage prevailed over his regard for Safteratſi's honour, and he determined upon making a private ſeizure, if he could.

Opportunities for this were not wanting; Safteratſi really loved Tſonnonthouan, and attended him, during his illneſs, with great care and aſſiduity. But being informed by Iſſiſuague, as alſo by ſeveral young ladies amongſt the Roundheads who had been unſucceſsful in their addreſſes to Tſonnonthouan, of the extreme delicacy of his ſentiments; ſhe governed herſelf accordingly, ſhe carefully avoided making him any advances, and made it appear, that the aſſiduity of her attendance on him was owing more to gratitude than to love. In a word, according to our inimitable Shakeſpear,

" She never told her love;
" But let concealment, like a worm i'th' bud,
" Prey on her damaſk cheek;
" And ſat like patience on a monument,
" Smiling at grief."

Tſonnonthouan was not ſo much indiſpoſed but he had leiſure to examine and make reflections on the behaviour of Safteratſi. Having been before ſo ſucceſsful

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with the fair ſex, he made no queſtion of likewiſe captivating the affections of this young lady. Though he had repoſed no confidence in his qualifications, both of body and mind, which were great and conſpicuous, he imagined, that gratitude for ſaving her life, and having ſuffered ſo much for her ſake, could not fail to make an impreſſion on her heart to his advantage. In fact it was ſo, and Safteratſi was by no means indifferent towards Tſonnonthouan; but being informed by his mother Iffiſuague, of the peculiarity of his humour, and the extreme delicacy of his ſentiments, as I obſerved before, ſhe carefully concealed her paſſion, and never let a look or ſigh eſcape her, which could give the ſmalleſt light to the internal ſentiments of her boſom. The pride of Tſonnonthouan was not a little piqued at this apparent indifference, and, as he conſtrued it, inſenſibility and ingratitude; and though her behaviour really increaſed his love and reſpect, raiſing ſenſations his heart was a ſtranger to before, it was unknown to himſelf, and he flattered himſelf, all along, that he not only deſpiſed, but even hated her. In this ſituation of his mind, it is no wonder if he was more and more confirmed in his reſolution to

fulfil

fulfil the preſcription of his learned phyſician in a clandeſtine manner, let the conſequences to Saſteratſi be what they would. His diſtemper had reduced him to a ſtate of great weakneſs; therefore, being unable to accompliſh his purpoſe by force, he determined to do it by fineſſe or ſurpriſe. Opportunities for this were not wanting. A diarrhoea occaſioned by the immenſe quantity of bear-broth he had ſwallowed, was one of his moſt troubleſome ſymptoms, inſomuch that he was generally afflicted with it ten or twelve times a day; at the ſame time he could not ſtand without Saſteratſi's help, who ſpared no pains to keep him ſweet and clean. This cauſed a very familiar intercourſe between them, and Tſonnonthouan always mindful of his purpoſe, never miſſed an opportunity of attempting to accompliſh the preſcription. But all his attempts were in vain; ſuch was the vigilance of Saſteratſi, that ſhe conſtantly eluded him; and at the ſame time to avoid an explanation, and its probable conſequence, a quarrel, affected to take no notice of his incivility, and to be entirely ignorant of what he would be at.

Tſonnonthouan perceiving no probability of ſucceſs in his endeavours, called a conſultation of freſh phyſicians, hoping they

they would preſcribe a medicine which might be more readily adminiſtered. Accordingly, three or four doctors more met along with the firſt, who was phyſician in ordinary to Tſonnonthouan and his family, and after a very long and learned conſultation upon the patient's caſe, and upon hearing the method of cure the firſt phyſician had preſcribed, they unanimouſly approved of his practice, with this difference only, that whereas he had recommended a ſimple apprehenſion, without ſpecifying the hand with which it was to be performed, they preſcribed a double one with both hands, firſt with the right, and then with the left.

Though in the courſe of this hiſtory I ſhall have frequent occaſion to make reflections on the method of practice eſtabliſhed amongſt the Indian phyſicians, yet the preſent conjuncture is ſuch, that I cannot omit making ſome anticipation, though, perhaps, I may thereby, among rigid critics, incur the blame of repetition or tautology. In the firſt place, I muſt premiſe, in honour, and to do juſtice to thoſe Indian phyſicians, that in their practice, the great touchſtone of medicine, they are every whit as ſucceſsful as any the moſt learned body of phyſicians in the world;

world; yet in the ſecond place it muſt be owned, their method of cure is ſuch, that it either has no manner of relation to the diſtemper in hand, or elſe is adapted rather to kill than to cure the patient. Of the laſt, many inſtances will be given in the ſequel, but of the firſt, that now before us, is a ſufficient one. For certainly no man who knows any thing of medicine can imagine, that though Tſonnonthouan had performed the ceremony of apprehenſion upon Saſteratſi twenty times a day, and that too with both hands, that it would have been of the leaſt efficacy to ſtop the diarrhœa he had contracted by eating too much bear-broth. Yet ſo it was, that not only doctor Onanguice, but alſo the other phyſicians, even at their conſultation, both recommended the ſame method of cure, only with a ſmall addition, as is always practiſed amongſt our own phyſicians, which they ſeem to think neceſſary, in order that it may be ſaid they have earned their fee. That the firſt ſhould have done ſo is nothing wonderful, but that his brethren ſhould have fallen juſt into the ſame tract, is ſo extraordinary that I cannot help ſuſpecting ſomething in this affair, which Tſonnonthouan, had he been ſenſible of it, would have called down-

down-right juggling: I beg leave to explain the matter a little. It muſt be remembered that Onnonthieu and Iſſiſuague were extremely earneſt Tſonnonthouan ſhould marry, and that all their importunities had been hitherto unſucceſsful; therefore it is not improbable that it was they who had prevailed upon the phyſicians to preſcribe this apprehenſion of Saſteratſi, and that having forewarned her againſt a private one, they were in hopes to bring about a public and formal one before witneſſes, and conſequently a marriage. I only propoſe this as a probable conjecture; and if it was ſo, their expectations were fulfilled by the event.

Tſonnonthouan, who repoſed an implicit faith in his phyſicians, found his caſe much worſe than ever. Force he had never entertained any thought of; and now, ſince the late alteration in the preſcription, he perceived that all attempts, by way of ſurprize, would be equally fruitleſs: therefore, as his laſt reſource, he betook himſelf to perſuaſion. He related to Saſteratſi, of which, in all probability, ſhe was not ignorant, the preſcription of his phyſicians, and the neceſſity he was under to accompliſh it, if he meant to recover his health: he then expatiated very pathetically

thetically on the riſque he had run in ſaving her life; he put her in mind that his preſent diſtemper was owing to that; he talked very eloquently on the obligations of gratitude, and concluded with beſeeching her, to ſuffer the remedy to be adminiſtered without farther delay or trouble. Saſteratſi made anſwer, "That ſhe was very ſenſible of the obligations ſhe lay under to him, that the impreſſion was ſo lively that ſhe would gladly part with her life to ſave his, or recover his health; but, that her honour was dearer to her than life itſelf, which muſt inevitably be forfeited if ſhe ſuffered the remedy to be adminiſtered in that clandeſtine manner he ſeemed to hope for. I am not ignorant, O Tſonnonthouan, continued ſhe, that a public apprehenſion will not affect my honour; but then it muſt produce marriage, a ſtate I am not fond of, for the ſingle life is, indeed, my preferable choice. You, Tſonnonthouan, are the only man I can bear to think of in the light of a huſband; and even towards you I ſhould have infinite reluctance, were not the matrimonial ceremony neceſſary for the recovery of your health, or preſervation of your life. Gratitude to my deliverer muſt overcome my averſion to marriage." This

was touching Tſonnonthouan in the right key. He made no anſwer, but pondered all night very ſeriouſly upon her words; in the morning his reſolution was fixed to marry. From that moment he grew better, his diarrhoea abated, and he recovered ſtrength daily; whether this happened from the near proſpect he now had of having the remedy properly adminiſtered, I ſhall not pretend to ſay; but it is certain all the Roundheads were of that opinion, and the learned gentlemen of the faculty acquired great credit and reputation by the cure.

Early the next morning Tſonnonthouan acquainted his father and mother with his intention, and that he had already obtained Saſteratſi's conſent. They received this important and long-wiſhed-for communication with great joy; and that he might not have time to cool, every thing previous to the celebration was made ready with the utmoſt expedition. Tſonnonthouan preſented his bride with a collar, a faggot, and a kettle, which denoted it was her duty to carry burthens, to provide fuel for the cabbin, and to dreſs her huſband's victuals. Theſe preſents ſhe accepted of very readily and chearfully. But there was another previous and ſolemn

lemn ceremony, equally neceſſary with the apprehenſion itſelf, about which ſome ſcruples aroſe in the mind of Saſteratſi, not owing to any flippancy of temper, but to the real modeſty and innate delicacy of that amiable young lady. This ceremony ſeems to be of the ſame nature with our contract, and alſo to be ſomewhat analogous to our junction of hands. It conſiſts in a mixture of urine, and is performed in the following manner. When two perſons are to be married, early in the morning the principal doctor of divinity in the canton, digs a ſmall hole in the ground, which he conſecrates by making water in it himſelf. Then the bride and bridegroom, in preſence of the whole body of the reverend clergy belonging to the nation, attended by the friends and relations of both ſexes, and, if they are perſons of eminence, ſuch as Tſonnonthouan and Saſteratſi, by the whole canton, repair to this conſecrated hole, and make water in it conjunctly. From the manner in which this ſacred rite happens to be performed, various omens are drawn with reſpect to the future fortunes of the married perſons. If the ſtream come from both at the ſame time, and continue to run equally and plentifully till

the conſecrated hole overflows, every thing happy and fortunate with reſpect to the marriage is predicted. If any of thoſe conditions are wanting, a contrary fate is apprehended; for which reaſon it is uſual for the bride and bridegroom to drink liberally of diuretical liquors, particularly brandy, as alſo to abſtain from any urinary evacuation as long as they can, before they enter upon the ceremony.

The reverend clergy were now aſſembled, and almoſt the whole canton were waiting, in order to attend Tſonnonthouan and Safteratſi to the conſecrated hole. The bridegroom was ready, and even impatient to ſet out; for having abſtained all the preceding night, and alſo paid his reſpects very often to his manitou the brandy bottle, he was now affected with a violent micturition. But it was otherwiſe with Safteratſi: ſhe had not, indeed, forgot the brandy bottle, but the awfulneis and ſolemnity of the rite ſhe was going to celebrate, made ſuch an impreſſion on her tender mind, that ſhe was frequently very near fainting away; and, above all, her being obliged to do in the preſ nce of ſo numerous and auguſt an aſſ mbly, what ſhe had never done in the preſence of man before, inſpired her with

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a great reluctance to the ceremony itſelf; ſhe earneſtly wiſhed, and at laſt openly inſiſted it ſhould be performed privately, the chief doctor of divinity only being preſent, a practice of which there had been ſome inſtances. But Doctor Chikamichabou, the chief clergyman amongſt the Roundheads, the ſame who had preſcribed the remedy to Tſonnonthouan for appeaſing the ſpirit of the bear, and who had alſo conſecrated the ſacred hole, undertook to talk to Saſteratſi, which he did with ſo much weight of reaſon and ſolidity of argument, that at laſt he overcame all her ſcruples. He repreſented to her, that a reluctance to conform to the religious inſtitutions of her country, was owing to a falſe delicacy; that it was particularly incumbent on her, being a perſonage of eminence, to ſhew a good example to others by a chearful compliance, and not by any backwardneſs to give credit, as well as ſcope to the ſneers of the libertine and profane. I am much miſtaken if I have not met with ſimilar ſentiments in the immortal writings of the reverend Doctors W-rb-rt-n and St-rne. At any rate it gives me great pleaſure to have an opportunity of tranſmitting to poſterity together, the names of three ſuch

eminent divines as W-rb-rt-n, St-rne, and Ch-k-m-ch-bou, men equally learned, pious, and judicious, equally an honour to their profeſſion, and bearing an equal reſpect for the religious inſtitutions of their reſpective native countries.

The proceſſion now ſet out; but the delay occaſioned by Saſteratſi's reluctance was attended with a great misfortune. Tſonnonthouan's micturition increaſed to ſo violent a degree, that he was no longer able to refrain, and there being no ſtopping after the proceſſion began, he continued making water almoſt the whole way, and that ſo plentifully that it is thought he would have filled the ſacred receptacle twice over. This was conſtrued as a bad omen, importing, that though Tſonnonthouan was very capable to fulfill the duties of a huſband to a bride, that he would frequently go aſtray, and ſcatter his love with great profuſion elſewhere, which, indeed, proved to be too true, as will appear in the ſequel. They now arrived at the place, and the bridegroom and bride immediately put themſelves in a proper attitude to perform the ceremony; but it was for a long time to no purpoſe, the ſtores of the former being already exhauſted, and the latter unable to diſcharge

charge her part from a contraction in the ſphincter of her bladder, owing probably to baſhfulneſs and the anxiety of her mind. They ſtood ſo for ſome time, the friends of both parties fretting and uneaſy at their ſituation, concluding from hence, that the conſummation of the marriage itſelf would alſo be attended with difficulty and delay; in which conjecture, as will appear from the ſucceeding chapter, they were not miſtaken At laſt the two parties went aſide by conſent, when Tſonnonthouan ſpoke in this manner, "My dear Saſteratſi, ſaid he, I know your's is the moſt delicate of all female minds, but you may carry it too far: our nation will think you are aſhamed of your man." "No, returned ſhe, I am not aſhamed of my man, for the man is Tſonnonthouan, but ---"; and there ſhe ſtopt. "I am ſenſible of your innate modeſty, replied he; but, my deareſt bride, take a good draught of brandy: that will inſpire you with courage and reſolution, and enable you to go through this ſacred and awful ſolemnity with a due decorum." She took his advice, being ſupplied out of his manitou, the brandy bottle, and he alſo followed her example. This being done, they returned to their

ſtation, and the effects of the brandy ſoon appeared: It acted as a diuretic upon Tſonnonthouan, and as an enlivener upon Safteratſi. They performed better than could have been expected. They both began together, which was reckoned a good omen; but, as may eaſily be conceived from what happened before, the ſtream that flowed from the bride, continued to flow much longer, as alſo much more plentifully, than that which came from the bridegroom. This circumſtance was looked upon as another omen, and was interpreted to import, that Safteratſi ſhould continue longer able to diſcharge the duties of a wife than Tſonnonthouan to perform the functions of a huſband; which happened alſo to be verified in the ſequel; Safteratſi was the mother of children long after Tſonnonthouan, by means of his caſtration, became incapable of being their father.

The contract, notwithſtanding the diſcouraging omens that attended it, being at laſt happily executed, Safteratſi was delivered up to Tſonnonthouan, in order that he might perform the apprehenſion upon her. It was not required that this ceremony ſhould be performed in ſo pub-

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lic a manner as the other, it was ſufficient, if two or three young ladies, companions to the bride, or what we would call the bride's maids, were preſent. The bride herſelf never made any reſiſtance, but it was uſual for her companions to defend her, as they called it, from the attempts of the bridegroom; in which they were ſometimes ſo very much in earneſt, that a bridegroom has been known to be ſeven years before he could make the ſeizure; ſome have never been able to accompliſh it at all, having been totally diſabled by the vigorous reſiſtance made to their attempts, and there never was one who did not loſe a great many ſhirts and blankets in the courſe of his courtſhip. Tſonnonthouan himſelf had half a dozen of each torn to pieces, and was five days without meeting with any ſucceſs. At laſt, well knowing the power of bribery and corruption, he made each of the young ladies a preſent of a blanket, and gave a bottle of brandy amongſt them, after which he performed the apprehenſion very quietly, and without any farther trouble, not forgetting, at the ſame time, to do it firſt with the right-hand and then with the left, in order to fulfill the pre-

ſcription of his phyſicians. When all was over, he ran away, according to the cuſtom, as if aſhamed of what he had done. But Saſteratſi called him back in the following words, being a ſort of religious formula commonly uſed upon ſuch occaſions. "You have touched it, my dear Tſonnonthouan, you have had me by it; return to my longing arms, my heart's delight, my beloved Tſonnonthouan, and do with me, and do with it whatſoever ſeemeth good unto you." To this ſoft and gentle call of love, Tſonnonthouan paid a ready obedience: as ſoon as it was known the marriage was celebrated, a great entertainment was prepared, to which the whole canton were invited; and at night the bride and bridegroom retired to their cabbin, where we ſhall leave them to enjoy the full reward of their conſtancy, mutual love and affection.

CHAP.

CHAP. V.

Of the ſigns of virginity. The practice and opinions of Moſes, ſupported by the authority of the Indian phyſicians. Saſteratſi is in great danger of an ignominious death, but is relieved by the candour and honeſty of Tſonnonthouan. Saſteratſi's exemplary modeſty and delicacy. Tſonnonthouan rejects his manitou the brandy bottle; and, in conſequence of a dream, chuſes a bull's pizzle for a new one. He goes in queſt of it. The conſequences of that expedition. By means of the new manitou the marriage is at laſt happily conſummated.

MEDICINE is, in my opinion, very rightly defined to be a conjectural art. If my judgment is of any weight, this very juſt and proper definition has a far greater extent than its authors were aware of; I well know they confine its being conjectural to the means of obtaining its end. But I am afraid it will be found to be as much ſo with reſpect to the knowledge of its principles, as of its end. With reſpect to

the end, or rather intention of the doctors of medicine themſelves, whether Indian or European, I ſhall ſay little. I, indeed, ſeriouſly believe that their intention is really to cure their patients, unleſs, perhaps, when they expect a larger fee from their ſons, wives, or huſbands, than from themſelves if they recover; or elſe when they happen too haſtily to prognoſticate death, in which caſe it is univerſally acknowledged to be agreeable to all the rules of art and practice to diſpatch the patient, that the learned doctors may not ſuffer in their character by being miſtaken in their prognoſtication. But with reſpect to the end of medicine, when we conſider the very different methods, and exactly equal ſucceſs of the Indian and European profeſſors, we muſt ſurely acknowledge that is likewiſe conjectural or doubtful. We Europeans reaſoning from our admirable theories, and, at the ſame time, conſidering the practice of our Indian rivals, ſo diametrically oppoſite to ours, muſt naturally conclude that the end of medicine, amongſt them, is to kill and not to cure; yet here experience gives us the lie, for we find that they kill as few, and cure to the full as many as we do. The Indian phyſicians have no

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doubt their theories alſo, and reaſoning in the ſame manner, muſt certainly, however, wrongfully form the ſame concluſion about us, that we do about them. Now, as to the knowledge of the principles of medicine, we need not look farther abroad than ourſelves to be convinced of its doubtfulneſs likewiſe. Witneſs the learned and voluminous diſputes about the nature and operation of drugs, the theory and method of cure in diſeaſes, the uſes and conformation of the different parts of the human body, with a long train of etcæteras. I ſhall only mention one inſtance of the claſs laſt mentioned, both as it relates to my preſent ſubject, and as it is a matter of univerſal concernment to all mankind, that is, the doubtfulneſs of the ſigns of virginity. Moſes reckons the tokens of virginity ſo infallible, that he makes not only the character but even the life of the bride to depend on their preſence or abſence. "But if the tokens of virginity, ſays he, be not found for the damſel, then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with their ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe, ſo ſhalt thou put evil away

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from amongſt you," Deut. chap. xxii. ver. 20, 21. Here we evidently ſee that the reaſon why thoſe tokens are not found, is becauſe ſhe has played the whore. A ſimilar practice, founded upon the ſame opinion, in which all the Indian phyſicians are unanimous, prevails amongſt the Indians; the bride is firſt ſcalped, and then tomahawked. But our phyſicians are divided in their ſentiments, the greateſt part ſeeming inclinable to think that there are no certain ſigns or tokens of that ineſtimable nonentity. However, though they were unanimous, which they are not, I ſhould rather adhere to the opinion of Moſes, eſpecially when it is ſupported by ſo great an authority as that of the Indian phyſicians. I confeſs at the ſame time, it is lucky for us that the contrary opinion is the moſt prevalent in our age and hemiſphere; for, notwithſtanding I have every imaginable reſpect for my fair countrywomen, I am afraid, that if all who did not ſhew the tokens of virginity were to be ſtoned to death, as among the Jews, or ſcalped and tomahawked as among the Indians, not one bride of a thouſand, in the three kingdoms, would ſleep a ſecond night with her huſband; which, by the by, I firmly believe is owing to no other

cauſe

cauſe than the extreme humidity of our atmoſphere, and a conſequent relaxation of fibre.

But to return to our hiſtory. Early in the morning, before either of the new-married couple were ſtirring, Doctor Chikamichabou, with the other divines, and all the phyſicians of the canton, repaired, according to cuſtom, to Tſonnonthouan's cabbin, in order to examine whether Saſteratſi had produced the tokens of virginity. The phyſicians went in to make the ſearch, whilſt the divines out of decency remained without, but ready to execute the ſentence if room ſhould be found for it. The doctors of phyſic found Saſteratſi broad awake, looking very penſive and melancholy; and though they had made a good deal of noiſe at their entry, Tſonnonthouan continued faſt aſleep. They were not long in making the propoſed ſearch, during which time Tſonnonthouan awoke. Finding, on the ſtricteſt ſcrutiny, no tokens of virginity, without more ado they were hurrying Saſteratſi out to Doctor Chickamichabou, who ſtood prepared with his tomahawk and ſcalping knife to perform the fatal operation. The unhapyy bride ſaid never a word, and made not the leaſt reſiſtance; but lifting up her hands

and

and eyes, caſt a look full of languor, and of the moſt meaning expreſſion, upon Tſonnonthouan. The equally unhappy bridegroom was not able to ſtand this; with great earneſtneſs he called out to them to deſiſt, declaring that for him ſhe was ſtill a virgin, and that the fault, if there was any, was owing to himſelf, and not to the bride. The phyſicians and the greateſt part of the divines would have been ſatisfied with this candid and uncommon confeſſion; but Doctor Chikamichabou, a ſevere and a rigid divine, a man inflamed with a truly holy zeal for the ſtrict obſervance of the religious inſtitutions of his country, apprehending that Tſonnonthouan, from love, compaſſion, or ſome other motive, might take the blame upon himſelf, inſiſted that the phyſicians ſhould make an accurate inſpection; and, as it was evident there were no tokens, they ſhould ſee if there were any ſigns of virginity. When the nature of this inſpection was explained to Safteratſi, ſhe proteſted with great vehemence, that ſooner than undergo it, ſhe would ſubmit to the ſcalping knife and tomahawk. Doctor Chickamichabou, upon hearing this, concluding her to be guilty, fell a whetting his inſtruments with great deliberation.

The

The delicacy of the bride will be found to be almoſt without example: rather than accuſe her huſband ſhe choſe death, and now preferred the ſame, rather than ſubmit to an inſpection, which ſhe was conſcious would have honourably cleared her.

But the agitations of Tſonnonthouan's mind on this unhappy occaſion, may be eaſier conceived than expreſſed. Seeing Saſteratſi reſolute to refuſe the inſpection, and the principal doctor of divinity equally reſolute to perform the operation, pretending religious motives for his ſeverity, he begged to be heard; and audience, after Doctor Chikamichabou's objections were over-ruled, being at laſt obtained, he made a long ſpeech to the following purpoſe. He began with profeſſing a great reluctance to betray the ſecrets of his marriage-bed; but ſeeing it was neceſſary not only for the juſtification of the character of an innocent perſon, and one ſo dear to him, but alſo for the preſervation of her life, he declared that he went on with pleaſure. He then put them all in mind, addreſſing himſelf to the chief juggler in particular, for ſo he called the reverend Doctor Chikamichabou, the reaſon and nature of which appellation ſhall be afterwards

wards explained in my chapter on the Indian idiom of ſpeech; I ſay, he put them all in mind of the ſeveral bad omens that had happened at his contract, eſpecially of the difficulty they found in beginning the ceremony, from whence it was conjectured that a ſimilar difficulty ſhould occur in the conſummation of the marriage, and that this conjecture was now unhappily verified by the event. He then gave this reverend and learned aſſembly of doctors of phyſic and divinity, a very circumſtantial account, to which they liſtened with great attention, but with which I ſhall not trouble the reader, of the ſeveral attempts he had made to conſummate the marriage, wherein he had been conſtantly baffled, not owing to any unwarrantable reſiſtance of the bride, which he declared to have been no greater than what might naturally be expected from a young lady of her extreme modeſty and delicacy, whom he firmly believed to be a virgin, pure and undefiled, and which at any other time would have heightened his paſſion, and added ſpurs to his deſires; but owing entirely to what he hoped was only a temporary inability in himſelf: He then related how often, and how devoutly he had addreſſed his manitou, not

only

only the bottle itſelf, but alſo its contents the brandy; and that, after he had exhauſted the latter, and finding all his prayers and vows ineffectual, he had thrown away, and broken his manitou in pieces, upon which he fell into a deep ſleep, when he dreamed that Safteratſi was whipping him with a bull's pizzle over the back and hips till the blood ran down to his heels; and that now being reſtored to his priſtine vigour, he was juſt conſummating the marriage amidſt the moſt plentiful tokens of virginity, when he was waked by the noiſe made at the examination. In concluſion he made a very eloquent and pathetic peroration, chiefly intended to mollify the doctor, wherein he begged him to excuſe the over-delicacy of Safteratſi in refuſing to ſubmit to the inſpection; he repreſented to him that having quitted his former manitou, he could attempt nothing till he was in poſſeſſion of the new one pointed out by his dream; that he intended immediately to go in queſt of it; that if the operation to be performed by it ſucceeded, and the tokens of virginity were not then found; or if it did not ſucceed, and Safteratſi ſhould ſtill refuſe to be inſpected, not only by the quacks but by himſelf, and all the reſt of

the jugglers, he would freely give his conſent ſhe ſhould be ſcalped and tomahawked, as ſoon as he, the chief juggler, ſhould think fit.

In this oration, which Tſonnonthouan pronounced with great gravity and ſolemnity, there appeared ſo much candour and ingenuity, ſo much truth, or at leaſt veriſimilitude, that it won the hearts of all his audience, which by this time was the whole canton, Doctor Chikamichabou alone excepted. This clergyman, though in the main a good and a pious man, like many other divines, had not his zeal for religion tempered with that due and happy mixture of benevolence and humanity, which is the greateſt ornament of the profeſſion. He wanted much to ſee the utmoſt ſeverity exerciſed on Saſteratſi, being greatly offended at her refuſing to ſubmit to the inſpection; but perceiving, not only the whole canton, but all the phyſicians, and even his own brethren, unanimous in thinking Tſonnonthouan's propoſal extremely reaſonable, he at laſt gave his conſent, though with reluctance and a bad grace, inwardly determined at the ſame time, ſhould another opportunity offer, which by the by he earneſtly wiſhed for, to have the religious inſtitution executed.

cuted in its utmoſt extent. Every thing being now ſettled, Tſonnonthouan ſet out with all expedition in queſt of his new manitou the bull's pizzle, Saſteratſi being left in the mean time to the care of Ononthieu and Iſſiſuague.

Tſonnonthouan, every thing conſidered, came pretty well off in this adventure. It is true a good deal of mirth was raiſed, and ſome jokes paſſed among the younger part of the aſſembly at certain paſſages of the circumſtantial narrative of his unavailing attempts to conſummate, but univerſally and chiefly among the elder and more ſerious he acquired a great character for probity, diſintereſtedneſs, and magnanimity. Some of the head warriors of the Catawbas, to which nation Saſteratſi belonged, happened to be preſent at this tranſaction, and were ſo highly delighted with the pains he took to juſtify the character of their countrywoman, that they eagerly demanded to accompany him in his expedition, in queſt of his new manitou. Tſonnonthouan accepted of their offer. He had no manitou of his own, but all his companions were provided with thoſe neceſſary attendants; theſe were depoſited in a bag, and put at the head of the canoo in which they ſet off. No great

preparation

preparation was neceſſary, they departed, and were in a moment out of ſight, attended by the earneſt good wiſhes of the whole canton for their ſucceſs, but eſpecially of Saſteratſi; for on that depended her fame and life, at leaſt her being freed from an inſpection, a thing more terrible to her than death itſelf.

Soon after I had the happineſs of being intimately acquainted with Tſonnonthouan, he did me the honour to relate to me the principal tranſactions of his life, and among theſe the laſt one was not forgotten. I could not help aſking him to what he imputed his diſappointment on that critical occaſion, eſpecially as he was remarkable for a quality quite the reverſe of that which brought about the untoward accident. He replied, that he now believed it was owing to the weakneſs remaining after his ſickneſs; but that at the time he imagined it proceeded from the reſentment of his manitou, which he had forgotten to addreſs properly, during the hurry and trepidation he was in on account of his being ſo near the completion of all his wiſhes. However, he was glad that his dream ſupplied him with a new manitou to bring about his recovery, otherwiſe he muſt have fallen into the

hands

hands of the quacks and jugglers, who would certainly have preſcribed ſome very diſagreeable and out-of-the-way remedy.

Tſonnonthouan, and his faithful band of aſſociates, had a great way to travel, both by land and water, before they could meet with the creature furniſhed with the manitou they were in queſt of. They did not ſee a horned animal of the domeſtic kind till they arrived at the back ſettlements of Penſylvania, which happened to be inhabited by a colony of Quakers. They killed at firſt a great many oxen in lieu of bulls, but that part which might have been the required manitou was rejected on account of its wanting a neceſſary appendage. At laſt they met with a very large bull, ſo famous for propagating an excellent breed of cattle, that cows were ſent far and near from all parts of the province to ſubmit to his embraces. Tſonnonthouan and his company being all excellent markſmen, were not long of diſpatching him; and the former, being now provided with a manitou to the utmoſt extent of his wiſhes, returned home, together with the reſt, elated with joy at his ſucceſs.

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The perſon to whom this valuable bull, and the greateſt part of the oxen, ſlaughtered thro' miſtake, belonged, was an eminent Quaker of great power and influence, by name Ezekiel Soady. He had forgot one of the original tenets of his ſect, namely, when his cloak was taken away, to give his coat alſo; the Indians killed his bull, and took away his pizzle; but he did not offer them his cows to ſerve in a ſimilar manner. One tenet he maintained literally in all its force, namely, never to fight himſelf; but, for all that, he was not a man of peace in the true ſenſe of the word; rather than ſuffer the leaſt loſs, he would have ſet the whole world in combuſtion, provided he himſelf might be only a ſpectator, either to repair or avenge it. Enraged at the loſs of his favourite bull, he employed all his emiſſaries, power, and credit, to incite the Penſylvanians to commence hoſtilities againſt the Indians. He was ſucceſsful, war was declared againſt them in form, and the Indians took up the hatchet in their turn. Without enquiring who the particular Indians were who committed the outrage, they fell upon the Chickeſaws, the nation neareſt to them, who were entirely innocent, and knew nothing of the matter. A good many

women and children amongſt the Engliſh were ſcalped and tomakawked, and among the reſt the Quaker's wife, he himſelf having previouſly taken care to ſecure his own perſon in Philadelphia; and the nation of the Chickeſaws was almoſt entirely deſtroyed. I ſhall not give any particulars of this bloody war, ſeeing that Tſonnonthouan, though the primary occaſion of it, was not himſelf perſonally concerned in it. But I cannot help making one reflection on what minute and unconnected circumſtances roll the moſt important events of this world. Had Tſonnonthouan been able to conſummate his marriage the firſt night, or had he dreamed of any other thing than a bull's pizzle for a new manitou, the Quakers might have been ſtill enjoying their wives and children in peace, and the Chickeſaws might ſtill have been a flouriſhing nation. I queſtion much if the late troubles in Germany did not at leaſt remotely ariſe from the ſame cauſe; had a certain great man been ever able to conſummate his marriage, or to take thoſe divertiſements with the fair ſex, ſo innocent in a perſon of his ſtation; he would not, in all probability, have taken ſo much delight as he appears

to do, in the toils of ambition, and the horrors of war and bloodſhed.

But to return to Tſonnonthouan; he had no ſooner come back, than he put his manitou, which was by this time perfectly hard and dry, into the hands of Safteratſi for the uſes mentioned in his dream. Her character, and even life, depending on the ſucceſs of the experiment, ſhe applied it ſo eagerly and dexterouſly, that an effuſion of blood ſoon followed, upon which Tſonnonthouan called out to leave off, and forthwith conſummated the marriage, as he ſaid, amidſt the moſt copious tokens of virginity. Certain it is, that next morning, when Doctor Chikamichabou, with his brother divines and the phyſicians, made the neceſſary ſearch, they found no deficiency, but, on the contrary, the greateſt plenty of thoſe tokens. Every one was ſatisfied, and both Tſonnonthouan and Safteratſi were heartily congratulated on this fortunate event by all but Doctor Chikamichabou, who not being able to digeſt Safteratſi's obſtinate refuſal to ſubmit to the inſpection, entertained ſome doubts of the genuineneſs of the tokens, and had he expected to have been ſupported, would have ſet on foot an enquiry from

which

which of the pizzles they proceeded, whether from the bull's or Tſonnonthouan's. But finding every one unanimous in believing them genuine, he wiſely concealed his ſuſpicion, and never mentioned it to any one but a particular friend, a brother clergyman, who afterwards told it to Tſonnonthouan, from whom I had this anecdote. When he related it to me, he expreſſed the greateſt acrimony againſt Doctor Chikamichabou in particular, and indeed, all clergymen, or jugglers, as he called them, in general, ſaying, they were a ſtrange ſet of men, who wanted people, under the ſevereſt penalties, to repoſe an implicit faith in all their juggling and leger-de-main tricks; and, at the ſame time, conſtantly ſuſpected juggling and leger-de-main in others. From this expreſſion, and the bitterneſs of his invective, I could not help imagining there was ſome foundation for the doctor's ſuſpicion, eſpecially as I knew Tſonnonthouan to be a perſon not over ſollicitous about virtue either in a wife or a miſtreſs. I rallied him upon it, and at the ſame time put the queſtion pretty home to him; he took my raillery in good part, as he always did, but gave an evaſive anſwer, a thing not uſual with

him; for which reaſon I own, Saſteratſi's virginity, at leaſt the genuineneſs of its tokens, remains a problem with me, as well as it was with Doctor Chikamichabou.

CHAP. VI.

Saſteratſi is diſguſted with Tſonnonthouan's manitou. She endeavours to prevail on him to change it, but in vain. She contracts a very extraordinary diſtemper. Tſonnonthouan attempts to cure it by flagellation, but is unſucceſsful. He applies to the reverend Doctor Chikamichabou. By the doctor's advice he throws away the bull's pizzle. He takes a beaver's ſkin for his new manitou. Saſteratſi is cured. She becomes pregnant, and is brought to bed of a ſon. Tſonnonthouan lies-in in her ſtead.

TSONNONTHOUAN and Saſteratſi lived for a time in great amity and concord. They mutually ſeemed to like one another's way equally well, which, after all that ſome people ſay of love, beauty, friendſhip, love mellowed into friendſhip, conformity of ſentiments, &c. &c. is the firmeſt and ſecureſt bond of

of conjugal affection. The only difference that ever happened betwixt them, which, however, did not proceed to extremity, was occaſioned by the manitou. Tſonnonthouan imagining that the reſurrection, if I may ſo call it, of his vigour, and conſequently his preſent ſtate of felicity, was owing to the efficacy of the bull's pizzle, was, in conſequence, extremely fond of it, and paid it a moſt conſtant and devout adoration. Indeed, if we give credit to what is reported of the methods which ſome ancient, grave, and reverend gentlemen are ſaid to uſe, in order, as an ingenious poet phraſes it,

To rouſe the Venus loit'ring in their veins,

perhaps Tſonnonthouan's conjecture may appear to be not altogether without foundation. Be this as it will, whether Safteratſi's extreme delicacy was offended at the ſight of ſo monſtrous a weapon dangling about Tſonnonthouan's neck, or whether from thence ſhe formed compariſons diſadvantageous to her huſband, and it raiſed her imaginations higher than ſhe found them anſwered in practice, I ſhall not pretend to ſay, but ſhe took every opportunity that offered to perſuade

Tſonnonthouan to diſcard his preſent manitou. All her ſollicitations were, however, fruitleſs; for, as I mentioned above, he was extremely attached to it. At laſt, his oppoſition, for ſuch is the nature of woman, only inciting her the more to perſeverance, ſhe fell upon a very uncommon expedient to get rid of this odious manitou. She pretended to be ſeized with a convulſive motion in her limbs, of ſuch a nature, that inſtead of anſwering the impulſes of her will, they were forcibly impelled to a quite contrary and retrograde motion. For inſtance, when ſhe wanted to raiſe her hand to her head, ſhe ſaid it was forcibly pinned down to her ſide; when ſhe intended to put her right foot foremoſt, it was driven backwards, and her left was advanced in its ſtead; but the moſt perplexing ſymptom of all was, that when ſhe wanted to ſpread her legs, and to keep them aſunder, they were faſtened ſo ſtrongly together, nay, locked over one another, in ſuch a manner, that it exceeded all the ſtrength of Tſonnonthouan to ſeparate or diſengage them. How diſagreeable, how perplexing, how irkſome an affair this muſt be to a young, vigorous, and newly married bridegroom,

who

who was extremely fond of his wife, I leave to be conceived by thoſe, if any ſuch there are, whoſe wives or miſtreſſes have, at any time, laboured under the ſame diſtemper. Tſonnonthouan verily believed his Saſteratſi was bewitched, and that this new embarraſſment proceeded from the reſentment of the ſpirit of the bear he had killed in her defence, never dreaming of the reſentment of the ſpirit of the bull he had ſlaughtered to get his preſent manitou; for the Indians have no dread of any ſpirits but of the priſoners of war they burn, or of the bears and elks they kill in hunting. Reflecting that a certain operation, performed upon himſelf by his own manitou, had entirely cured him of his complaint, he concluded, that the ſame operation, performed upon Saſteratſi with the ſame inſtrument, would be attended with the like good conſequences. Therefore he employed all his eloquence, with the gifts of which he was bleſſed in a wonderful manner, to perſuade Saſteratſi to ſubmit to the flagellation quietly and peaceably. But his arguments, though enforced with all poſſible energy, were equally ineffectual, as when he wanted to prevail on her to comply with a private

apprehenſion. In a word, ſhe would by no means hear of the expedient. Tſonnonthouan had the ſame opinion of the flagellation that he formerly entertained of the apprehenſion, and finding all his remonſtrances to no purpoſe, and believing it would be equally effectual if performed without, as with her conſent, determined to take his meaſures accordingly. One night, therefore, after he had employed all his ſtrength in vain to overcome the convulſive contraction of her limbs, he ſuddenly roſe up, and ſeizing his manitou by one end, gave Safteratſi two or three ſevere ſtraps with the other. This produced the effect he expected, but not in the manner he deſired. She ſprung up, and ſcratched his face in ſo terrible a manner that the blood followed, and the ridges made by her nails, in his noſe and cheeks, were plainly viſible for ſeveral days; at the ſame time twiſting her hand in the rope by which the manitou was tied to his neck, ſhe ſtrained it ſo tight, that Tſonnonthouan, in imminent danger of being ſtrangled, called out for quarter, which Safteratſi would by no means grant, unleſs he promiſed to throw away the pizzle, and chuſe another manitou. Tſonnonthouan, tho'

gaſping

gaſping for breath, obſtinately refuſed this; but ſwore, and confirmed his oath by atteſting the manitou, that he would never make uſe of it in the manner he had juſt now been doing, and which had ſo greatly offended her. Safteratſi ſeemingly contented with this, lay quietly down again; but Tſonnonthouan, on making application, found her ſtill ſeized with the convulſive contraction of her limbs as before, and made no farther effort to diſengage them On the contrary, anxiety at the unſucceſsful iſſue of this adventure, the pain of his ſcratches, and above all, uneaſineſs at being ſo baffled and diſappointed, kept him without a wink of ſleep the whole night.

Early the next morning, finding no other reſource, though with great reluctance, he conſulted Doctor Chikamichabou. The doctor and he had once been very good friends; but the doctor's late behaviour at the examination into Safteratſi's tokens of virginity, and his inſiſting ſo ſtrenuouſly on her ſubmitting to the inſpection, had greatly alienated Tſonnonthouan's affections from him. However, the neceſſity of his affairs obliged him to have recourſe to his advice, his averſion to this meaſure being overcome

by his imagining that Safteratſi's diſtemper proceeded from the ſame origin with his own, namely, the reſentment of the bear's ſpirit, and that as Chikamichabou's advice had been ſerviceable in his own caſe, he expected the ſame good conſequences in Safteratſi's. He gave the reverend doctor a very circumſtantial detail of the whole affair, to which he liſtened with great attention and gravity. Having fully heard and maturely conſidered the caſe, he made anſwer, that as the ſymptom which gave Tſonnonthouan the greateſt uneaſineſs, and of which he moſt earneſtly wiſhed to relieve her, was the convulſive faſtening and locking together of her legs when he wanted to ſeparate and diſengage them, it was neceſſary to know whether this convulſive faſtening was univerſal, or only ſeized her in the preſence of Tſonnonthouan himſelf; therefore he preſcribed a change of bedfellow to Safteratſi, and at the ſame time recommended himſelf as the bedfellow, offering to Tſonnonthouan, if he choſe it, or if he was afraid any thing indecent might happen between him and his patient, to be preſent during the whole time; though he alſo inſinuated it would be better if he was alone with her, as then

he

he could form a better judgment, as well of the nature and ſymptoms, as cure, of the diſeaſe complained of.

Tſonnonthouan, who had little jealous delicacy or ſenſibility in his compoſition, and indifferent about the means, only wiſhed for the cure of Saſteratſi, very readily gave his conſent that Chikamichabou ſhould be her bedfellow the enſuing night, and even inſiſted that he himſelf ſhould be all the time in the doctor's cabbin. Accordingly Chikamichabou paſſed the following night with Saſteratſi all alone in the cabbin of her huſband; but whether ſhe continued to be afflicted with this convulſive faſtening of her limbs, or the ſtrength and addreſs of Chikamichabou were able to overcome it, I was never able to learn. All I know for a certainty is, that next day Doctor Chikamichabou told Tſonnonthouan, that Saſteratſi would never be cured of her diſtemper, while he continued to worſhip his preſent manitou the bull's pizzle; therefore he adviſed him to throw it away, and for a new manitou he preſcribed to him a beaver's ſkin, and ordered to rub it gently along Saſteratſi's thighs in the courſe of the muſcles, called by anatomiſts *adductores femorum*, but by the Indians the *guards of virginity*, ſaying, that by its ſoftneſs and ſmoothneſs it would re-

move that irritation which occaſioned the convulſive faſtening together of her limbs. In this caſe Chikamichabou, tho' properly, and by profeſſion only a clergyman, both acted and ſpoke as a phyſician; a thing not unuſual among the Indians, as will appear from ſeveral inſtances in the following hiſtory. Indeed, their jugglers, for that is the name they give to their own clergymen, as well as to all others of different nations, give their advice promiſcuouſly both in ſpiritual and corporeal diſorders; whereas their quacks, for their language affords no other appellation for phyſicians, never meddle with any thing but what relates to the body alone.

Though Tſonnonthouan had ſo extreme an attachment to his bull's pizzle, and though he had hitherto retained it at the hazard of his life, refuſing to part with it when Saſteratſi had almoſt throttled him; yet, no ſooner had Doctor Chikamichabou recommended another manitou to him, than he threw it away without any farther concern, and there being plenty of beaver at that time in the canton, was provided with the new manitou before the evening. He complied punctually with the reverend doctor's preſcription, which produced all the effect the

moſt

moſt ſanguine hope could ſuggeſt. So ſoon as the preſcribed application was made of the ſmooth and ſleek beaver's ſkin, the convulſive contraction of Saſteratſi's legs diſappeared entirely, and they became pliant as uſual to the impulſes both of her own will and of Tſonnonthouan's. She grew immediately pregnant, and in the due courſe of time was delivered of a ſon, who, as he grew up, turned out to be every way worthy of ſuch a father. He is now in London, where he has reſided for ſome years, his father having committed him to my charge, in order that he might ſee and be acquainted with men and manners. He lodges at Mrs. Ferrel's, in Newport-ſtreet, Broad Saint Giles's, having refuſed an apartment in my houſe, which I offered him, not from any apprehenſion of being troubleſome to me and my wife, for he knows he would be welcome to us both, as well on his own as his father's account; but becauſe, from the manners of the inhabitants of that neighbourhood, particularly from their great love of gin and brandy, he thinks himſelf ſtill at home, and amongſt his own countrymen. Notwithſtanding his natural attachment to this and ſuch like precincts, he makes continual excurſions

to

to all parts of the metropolis, as well as to the country, and he communicates his remarks and obſervations in a regular ſeries of letters to Tſonnonthouan his father, from whom he has received ſeveral inſtructions with reſpect to his conduct in this, to him, ſtrange and foreign land. I am indulged with copies of this whole correſpondence; and I can venture to ſay, that if it were communicated to the public, it would prove equally entertaining with many which have been very favourably received.

Saſteratſi immediately upon her delivery went to bathe in the neareſt river, and then went about her buſineſs as formerly. Tſonnonthouan lay down on her mat, and acted the groaning wife in her ſtead, which he did to great perfection. He was conſtantly viſited by all the old matrons in the canton. He was fed upon the greateſt delicacies which could be procured, or that the Indian cookery affords, ſuch as ſagamitty with candles and bear-broth, and he had a continual and plentiful ſupply of brandy, both for his own uſe and that of his viſitors. At laſt, when his month was up, as the phraſe is, he aroſe, and alſo went about his buſineſs as uſual.

CHAP.

CHAP. VII.

Tſonnonthouan, while Saſteratſi is ſuckling her young ſon, ſets out upon a hunting expedition. In his voyage through lake Michigan, he and his companions meeting with a violent ſtorm, throw away their manitous. After their landing they chuſe new ones. Tſonnonthouan's happens to be a buffaloe's hide. Being purſued by a herd of buffaloes, he takes ſhelter on the top of a tree; from whence, by the aſſiſtance of his manitou, he attempts to fly through the air. The ſequel and conſequences of that adventure.

LUXURY and effeminacy have not, as yet, come to ſuch a height amongſt the Indians, that any of their married ladies, be they of what eminence and diſtinction ſoever, are above the maternal duty of ſuckling their own children. When they hear of our cuſtom of hiring ſtrange women to perform that office, or of bringing them up by hand, they call it unnatural and barbarous; and, as an argument to prove that it is ſo, they ſay that the great manitou, who, according to

ſome

ſome nations, is a hare, according to others a beaver, did not create two women, one to bring forth, and another to nurſe, a child. Nay, on the contrary, in ſome cantons, they think the mother's milk ſo eſſential to the infants, that they utterly deſert or put to death thoſe whoſe mothers happen to die before they are weaned, imagining that they cannot poſſibly be reared up without. This, no doubt, is cruelty to the higheſt degree, but it has its riſe from an exceſs of tenderneſs. It is owing, I ſuppoſe, to the ſame principle, that another cuſtom, ſtill more extraordinary, has become ſo univerſally prevalent among the natives of North America. The Indian women never wean their children till they are three years old, during all which time their huſbands are not ſuffered to come near them, and they have no matrimonial commerce together. Some people, with good appearance of truth, alledge this cuſtom as one cauſe of the great thinneſs of inhabitants in that immenſe continent, lying in the moſt healthy and prolific latitudes. Be this as it will, it is probable that a regard for thoſe already born, an opinion that a woman while ſhe is a nurſe, cohabiting with her huſband, might ſpoil or dry up her milk, and

conſequently

conſequently endanger the health of the child, gave riſe to the uſage itſelf. But ſuch is the perverſion and corruption of human nature, owing, undoubtedly, to the original ſin and fall of our firſt parents from that happy ſtate of innocence wherein they were created, that though this cuſtom is ſtill maintained in all its primitive force, yet the reaſon of its inſtitution is entirely forgotten and diſregarded; nay, it has even given birth to a depravation of manners unknown and unheard of amongſt other nations. A married couple amongſt the Indians, who had been known to cohabit or have any intercourſe together while the wife was a nurſe, or ſooner than three years after her delivery, would have been held as infamous and deteſtable, and expelled from all ſociety; at the ſame time the huſband might keep company with as many miſtreſſes, and the wife entertain as many gallants as they thought fit, without the leaſt notice being taken of it, or the ſmalleſt reproach to the character of either; and I have been told that this corruption is no where ſo common as among the Roundheads.

Tſonnonthouan was, however, an exception; ſo far from being contaminated by the bad example of his countrymen,

perhaps

perhaps dreading he might not have fortitude to reſiſt the temptation of falling into intrigue; perhaps, too, not caring to be witneſs to the gallantries of Safteratſi, ſhould ſhe happen to be ſo inclined, he determined to abſent himſelf from his native country, until, without controul or reſtraint, he might converſe as formerly with the dear object of his ardent vows, and tender affections. For this purpoſe, and that he might employ his time beneficially in the meanwhile, he propoſed to his countrymen a hunting-match againſt the beaver, which he knew would be the moſt profitable. He ſoon met with a ſufficient number to join him. When every thing was ſettled, a faſt was appointed according to cuſtom, which was rigidly obſerved. That being over, Tſonnonthouan, who was the chief, having propoſed the match, gave an entertainment to all who had enliſted in the party, at which they all ate moſt voraciouſly, except Tſonnonthouan himſelf, who ate nothing; but ſpent the time in dancing and ſinging, and rehearſing his own mighty exploits in hunting. The adventure of the bull, whereby he procured his laſt manitou, was not forgotten; but the atchievement which he moſt inſiſted on, and which he

ſung

ſung with ſuch a lively rapture and poetical enthuſiaſm, that it failed not to catch and communicate itſelf to all his hearers, was his victory over the bear. No circumſtance of this ever memorable, ſingle combat was omitted in his copious and tuneful meaſures. The bear's attack upon Saſteratſi, his own interpoſition, the various rolls and tumbles he gave and received from the bear, Diggory Bunce's behaviour, his ſtanding by, encouraging both parties, and ſeeing fair play during the engagement, were all celebrated and expatiated upon at great length. At laſt, the feſtival and the ſong being at an end, the hunters retired to their reſt, and early next morning ſet out on their expedition.

They ſoon arrived at the places proper for hunting the beaver, where they continued all the ſeaſon, and met with very good ſucceſs. They carried their furs, when the hunting was over, to the French poſt at Michillimakinac; they came to a fine market, and had large returns in brandy, blankets, tobacco, vermillion, and ſuch other commodities as are in requeſt amongſt the Indians.

Leaving Michillimakinac, after having finiſhed their buſineſs, they took their

paſſage

paſſage over lake Michigan, in a large bark canoe, loaden with the returns of their merchandize. When they were within about two leagues of the oppoſite ſhore a furious tempeſt aroſe, the waters ſwelled up in billows like unto mountains, and the ocean itſelf ſcarce ever appeared, even in a hurricane, under a more violent agitation. Tſonnonthouan was at the helm, he was ſenſible of his danger, but he ſteered and paddled with great compoſure and dexterity, conſtantly turning the bow of the canoe to the ruſhing wave which threatened to overwhelm it, ſo that ſhe mounted aloft and roſe upon its back with ſafety. His fellow Indians, who were all Roundheads, were not idle, they paddled with all their might in order to make the neareſt ſhore, and eſcape the impending danger. But their ſtrength beginning to fail, at laſt they had recourſe to their manitous, with which divinities every one, as well as Tſonnonthouan, was provided; they prayed, invoked, and threatened by turns; but all was in vain, the fury of the ſtorm ſtill encreaſed, and they began to be in imminent fear of their lives. Every one of the Indians had his dog along with him, and at once, all, as

if by one conſent, threw their dogs over-board as a ſacrifice to Michabou, the god of the waters, who, they imagined, was angry with them; crying out, at the ſame time, "Doſt thou want blood? "Gorge thyſelf with theſe dogs; ſure this "will ſatisfy thee." Finding this expedient ineffectual, they diſburthened their canoe of its cargo, they toſſed into the waters all their blankets, the greateſt part of their guns and ammunition, as well as ſome of their brandy, after taking a hearty dram each, reſerving ſtill a conſiderable portion of it; for an Indian had rather be without life than without brandy.

Michabou, the great manitou of the waters, regardleſs of the dogs, and unappeaſed with the brandy and the blankets which were now ſacrificed to mitigate his choler, did not as yet cauſe the fury of the waves to abate. The Indians again had recourſe to their manitous; they prayed, they wept, they beſought, and they invoked; but finding it was all to no purpoſe, at length they threw them overboard. Tſonnonthouan was the laſt who performed this ceremony, for he was yet ſomewhat unwilling to part with his manitou, imagining that to

it

it he had been indebted for the cure of that ſpaſm which affected Saſteratſi's limbs in ſo extraordinary a manner. At laſt he aroſe, and unlooſing the beaver's ſkin from his neck, he pronounced the following words. "O ungrateful bea-
" ver's ſkin! O cruel and hard-hearted
" manitou! to whom I have paid for
" ſo long a time a conſtant worſhip, and
" a ſincere adoration, whom I ſhould
" never have forſaken hadſt thou not
" forſaken me the firſt: thou haſt now
" deſerted me, and left me helpleſs and
" un-aided in this my hour of danger and
" diſtreſs. But go, henceforth I throw
" thee off; be a manitou to whomſoever
" thou pleaſeſt, or be no manitou at all,
" thou ſhalt never more be manitou to
" me." So ſaying, with great indigna-tion, he toſt the beaver's ſkin into the lake.

Scare had he done this when the tem-peſt began inſenſibly to abate, and the fury of the billows to ſubſide: the Indi-ans took advantage of this interval; they paddled with all their might, and, though with much difficulty, got into the mouth of a ſmall creek, where they anchored in ſafety, and went on ſhore to take their reſt. Whether this ſudden and critical

critical alteration of the weather proceeded from throwing the manitous overboard, particularly Tſonnonthouan's, I ſhall not pretend to determine. I leave the diſquiſition of this intricate queſtion to the wiſe and accurate philoſophers of this the moſt enlightened of all ages, and to thoſe who are learned in the ſecrets of nature, and can penetrate into the hidden and wonderful operations of Providence. All I take upon me, is, to vouch for the fact, which I had from Tſonnonthouan's own mouth, whom I know, by long experience, to be a man of unimpeached veracity. Tſonnonthouan himſelf was indeed, at that time, of opinion, that the ſubſiding of the tempeſt, and conſequently their ſafety, was entirely owing to his toſſing the beaver's tail overboard. He told me, that for ſome time before this accident happened, though he had religiouſly performed all the ceremonies enjoined, and done all in his power to appeaſe the ſpirit of the beaver, when he went a hunting that animal, as well as never omitted paying his evening and morning oriſons to the beaver's tail, yet that he had obſerved he had been much leſs ſucceſsful in the end of the hunting ſeaſon than in the beginning, which he imputed

imputed to his manitou's being offended at the devastation he had committed on the species, and that, in order to be revenged, he had raised this tempest, the fatal effects of which he had prevented, by throwing it into the lake, as has been already narrated. These, I say, were Tsonnonthouan's sentiments at the time; but as he has since altered his opinion with respect to this, as well as many other articles, I know not, nor, indeed, can I advise others, what stress to lay upon his authority in this case, which otherwise ought to have been, beyond all question, very great.

When I had the above-mentioned conversation with Tsonnonthouan, he was under my care for a broken leg, which he had gotten by attempting to fly through the air, in order to make his escape from a herd of buffaloes at that time in pursuit of him. His manitou happened at that time to be a buffaloe's hide, and he took occasion from this circumstance to mention how unfortunate he had been in the choice of his manitous. "For my first "manitou, said he, I had a bear's paw, "and then I had a single combat with a "bear, wherein I should certainly have "been worsted, through the bad offices

of

" of my manitou, the paw, had it not " been for the brandy bottle, which, as " it well deſerved, became my next ma- " nitou. After that, when I hunted the " beavers, a beaver's ſkin was my mani- " tou, who would have drowned me if I " had not thrown him away in the very " criſis of time. And lately, when I " hunted the buffaloes, my manitou was " a buffaloe's hide, who, you ſee, has " broke my leg; but I hope better for- " tune from my preſent manitou, who, " you know, is a red rag, and who being " the part of no beaſt whatſoever, I do " not apprehend he will aſſiſt or revenge " the quarrel of any beaſt againſt me, " unleſs it may be an Engliſh warrior, " (meaning a ſoldier) for you tell me he " has formerly been the ſeat of one of " their breeches." Indeed it certainly was ſo from its ſhape and appearance: however, Tſonnonthouan was not diſap- pointed in his expectation, for this red rag proved to be one of the moſt pro- pitious and ſucceſsful of all his manitous, though he afterwards deſerted him, but for no adequate or ſufficient reaſon, ſo that I cannot entirely acquit him both of caprice and ingratitude with reſpect to that mani- tou, as will fully appear in the ſequel.

Tſonnonthouan and his company had now got ſafe aſhore, they were paſt all danger from the winds and waves, but were, notwithſtanding, in a very uncomfortable ſituation, both with reſpect to body and mind. They had loſt all their cargo, that which had coſt them ſo many painful travels, fatigues, watchings and faſtings, to acquire: ſhould they return home to their native country, the canton of the Roundheads, they had not ſo much as a blanket wherewith to cover the nakedneſs of their beloved wives or honoured mothers, nor, by the time they arrived there, would they have a bottle of brandy to comfort the hearts of their aged fathers. This conſideration gave prodigious uneaſineſs to Tſonnonthouan in particular, who was the moſt affectionate of huſbands, and the moſt dutiful of ſons. Therefore, by his advice, they reſolved to defer their journey homewards till they had met with better ſucceſs, and had retrieved their affairs by ſome more fortunate adventure.

But this was not all they had to trouble them; there is no nation amongſt the Indians ſo pious and ſo religious as the Roundheads, and ſo devoted to the worſhip of the gods or manitous; in ſhort, they do not care to ſtir abroad, or undertake

take any affair whatſoever, without a manitou hanging about their neck. But the ſun was now ſet, and a total darkneſs had overſpread the face of the heavens, which was only interrupted by tranſient flaſhes of lightening that encreaſed the terror, as they diſcovered the horrors of the ſurrounding ſcene; the rains fell, the thunder grumbled, and the winds reſumed their former violence, whilſt the howlings of the wild beaſts, the crackling of the trees in the foreſts, the roaring of the torrents that fell from the hills, and the daſhing of the waves upon the ſhore, made, all together, ſuch a dreadful noiſe as muſt have ſtunned and alarmed any mind whatſoever that was not uncommonly fortified with philoſophy, or, what is better, ſupported by religion. What then muſt have been the ſituation of Tſonnonthouan and his friends, ignorant as they were of philoſophy, and deſtitute, at preſent, of manitous? How weak, and how helpleſs a being is man, when he has himſelf alone to depend on, without the aid, protection, and guidance of a ſuperior Being! The Indians were at preſent in this ſituation; but their ſituation was, however, ſomewhat particular. They had no gods at all; yet, for ought they knew to the contrary, their gods

might have been lying amongſt their feet; but it was ſo impenetrably dark that they could not ſee to ſtoop and pick them up. Beſides, another misfortune attended them, though the moon and ſtars had afforded ſufficient light to diſtinguiſh any ſticks, ſtones, horns, or rags, which they might have choſen for their manitous; yet ſuch ceremonies were required for the inveſtiture and inſtallation of the ſaid ſticks, &c. into the office of manitous or guardian gods, that it was evident they could not at preſent avail themſelves of any ſuch protection. In the firſt place, when an Indian wants a manitou, he muſt either have it revealed to him in a dream, what particular thing he is to chuſe for a manitou; or elſe, if the reſource of dreams fails him, the firſt thing he ſees in the morning after ſun-riſe, if convenient for the purpoſe, is of neceſſity to be inſtalled into that office; or, in the ſecond place, if he has a manitou, and for any reaſon is reſolved to diſcard it, he is obliged, before he does ſo, to pitch upon that particular thing, whatever it may be, which he is to worſhip in its ſtead. Now it muſt be remembered that Tſonnonthouan and his friends were in ſuch circumſtances, when they threw away their laſt manitous, that

they

they could not fix upon any others to ſucceed them. And all of them being really of a very pious and religious turn of mind, they could not, thus ſituated, go to reſt with any tolerable degree of compoſure or tranquillity; but neceſſity at laſt obliging them, they betook themſelves to their repoſe, comforting themſelves as well as they could with the hopes of being relieved againſt next morning from their preſent diſtreſſes by the medium of dreams. But whether it was occaſioned by the terror they had been in, the fatigues they had undergone, or the quantity of brandy they had drunk, I know not; yet, certain it is, they ſlept ſo profoundly, that next morning when they awoke, not one of them could recollect the ſmalleſt traces of any dream, or viſion, whereby they might be directed in the choice of their future manitous. It was lucky, however, that they happened all, except Tſonnonthouan, to open their eyes before the ſun had riſen; otherwiſe they would have been obliged to paſs the next day, and the ſucceeding night, without the protection of any divinities. How alarming a circumſtance this muſt have proved to perſons of their ſerious and religious diſpoſition, I leave to the pious and well diſpoſed Chriſtian rea-

der, making the caſe his own to determine. It was with infinite joy they perceived at their awaking, day was only juſt beginning to dawn. By means of ſome gunpowder and their muſkets, they kindled a fire, with which they lighted their pipes, and then waited with impatience for the appearance of the ſun. As ſoon as that glorious luminary aroſe, they puffed the ſmoke of their tobacco towards him by way of an offering, and then threw about their eyes in queſt of their future manitous. One pitched upon a ſtone, another upon a ſtick, and ſo on; in ſhort, upon any thing they firſt ſaw, which they could conveniently hang about their necks. And thus they were all very ſoon provided for, excepting Tſonnonthouan alone, whom, amidſt the care of their own religious concerns, they had entirely forgotten. He, having either been longer of cloſing his eyes, or elſe having drunk more brandy than the reſt, had overſlept himſelf, and did not awake till all was over, and there was then no remedy for the remainder of the day and the ſucceeding night. It is almoſt impoſſible to deſcribe the agitation of his mind, and even the deſpair he was ſeized with, when he ſaw that he muſt remain ſo long without a manitou. The

good fortune of his comrades, who were already ſupplied, contributed not a little to encreaſe his trouble. They propoſed to go immediately a hunting the buffaloes, with which animals the neighbouring meadows and plains abounded; and they would fain have prevailed on Tſonnonthouan to accompany them, telling him, that, for one day at leaſt, he might ſafely truſt himſelf to the protection of their manitous; but Tſonnonthouan poſitively refuſed, declaring his reſolution not to ſtir from the place where he now was, nor to undertake any one thing whatſoever, without a manitou of his own. Knowing the tenderneſs of their own conſciences in this article, they inſiſted no farther, but went upon their intended hunting expedition, leaving him to his private meditations.

The only comfort Tſonnonthouan had now remaining, was ſome brandy ſaved out of the late ſhipwreck of his fortunes. A brandy bottle was, indeed, no longer his manitou; for I have already related on what occaſion he adopted it in that capacity, and how he came afterwards to reject it; but it was ſtill his conſtant companion, and he continued to conſult it as often as ever he prayed to it while it

was his manitou. In the preſent emergency his conſultations were ſo frequent and aſſiduous, that he was not long in arriving at the higheſt pitch of happineſs an Indian is capable of, namely, a ſtate of perfect intoxication, and when his companions returned from their hunting, wherein they had been pretty ſucceſsful, they found him lying immerſed in a profound ſleep. They did not chuſe to diſturb him, but fell a drinking and eating as is uſual with Indians, and then betook themſelves to their own repoſe. Tſononthouan awoke as ſoon as the fumes of the brandy were evaporated; and having gone to reſt pretty early, he was happy to find it was before ſun-riſe, or, indeed, any of the reſt were ſtirring. Having lighted his pipe, he waited with great patience till day-break, then making the uſual offering of tobacco-ſmoke to the ſun, the firſt thing he ſaw was the hide and horns of a buffaloe which had been killed the day before, and belonged to one of his companions, Tomochichi, ſon to Onanguice the Roundheaded phyſician, who had attended him during his illneſs, and had preſcribed the apprehenſion of Safteratfi for a remedy. He pitched upon this for his manitou, and by that act appropriated it to himſelf.

Tomochichi,

Tomochichi, the owner, was extremely vexed to ſee himſelf thus deprived of the fruit of his hunting; but he durſt not openly reclaim it, for the election of a manitou is a thing ſacred among the Indians, and had it been ſolid gold it muſt have ſhared the ſame fate: However, he endeavoured to perſuade Tſonnonthouan to be contented with one of the horns, telling him, that the whole hide would be too heavy and cumberſome a divinity to carry about his neck; but Tſonnonthouan made anſwer, whether, as is ſaid of Homer, he had ſeen the ſacred Writings, I know not, "That the yoke of a manitou was eaſy, and its burthen light." He now proceeded to accouter himſelf; the hide being ſuſpended at his neck, hung over his back, reaching down to his heels, and the two horns ſtood cloſe to each cheek, protuberant over his ſhoulders, and in a direction parallel to the horizon, ſo that at a diſtance he might very readily have been miſtaken for a buffaloe himſelf. It is certain, that, altogether, he made a ſtrange groteſque appearance; and it is much to be queſtioned if the delicate-minded Safferatſi would not have been as much diſguſted with his preſent manitou, as ſhe had been with his late one, the bull's pizzle; but by good

fortune ſhe never ſaw him in this pickle.

Tſonnonthouan's mind was now ſomewhat more at eaſe, at leaſt with reſpect to religion, which is juſtly reckoned by all the ſober part of mankind, the only important and intereſting buſineſs in this tranſitory life. But though his ſpiritual concerns were adjuſted entirely to his ſatisfaction, the reflections which the preſent ſituation of his temporal affairs neceſſarily occaſioned, gave him, at times, great uneaſineſs. By means of the late ſtorm on lake Michigan, he had loſt all his effects, excepting his gun, ſome ammunition, one blanket, and a few bottles of brandy, which laſt, together with his manitou the buffaloe's hide, were now his only ſolaces in his affliction. But the brandy, he had the mortification to foreſee, would not laſt him long at the rate he made uſe of it, in order to ſupport and recruit his flagging ſpirits, ſo that he muſt ſoon be reduced to the neceſſity of repoſing his hope and his truſt in the manitou alone. Hope, however, had not altogether deſerted him, and he ſtill flattered himſelf he ſhould be enabled to return with riches and credit to his native country, at leaſt as ſoon as Saſteratſi could,

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with any regard to her reputation, admit of his company. Beſides, the natural warmth and enthuſiaſtic turn of his imagination, which always led him to expect the moſt fortunate events from every occurrence, rendered him extremely well pleaſed with the choice of this new manitou. Forgetting on what account he had thrown away his late one, he fancied, as he muſt now be employed in hunting the buffaloes, that the election of one of their hides for a new one was a lucky circumſtance, not in the leaſt doubting but the conſtant and devout adoration he reſolved to pay it, would, at all times, procure its mediation and interceſſion to appeaſe the ſpirits of thoſe buffaloes he might kill, as alſo make his hunting more ſucceſsful. This notion, together with the prepoſſeſſion he always had for a new manitou, gave riſe to two adventures; the cataſtrophe of one was ſomewhat comical, and of the other, very near being extremely tragical.

One morning when he was hunting the buffaloe as uſual, having ſeparated accidentally from his companions, he ſaw a large herd of thoſe animals grazing in a meadow about three or four miles from lake Michigan. Perceiving them at a

great diſtance, he took care to get to leeward of them, and then continued creeping with great caution, on all four, till he ſhould get within ſhot of them. But, unluckily, the wind happened to change in the mean time, and blow in ſuch a direction, that he was now to windward of them, by which means, thoſe animals, whoſe ſenſe of ſmelling is extremely acute, immediately got ſcent of him. It was now the beginning of their rutting time, when thoſe beaſts, like all others, are extremely furious and dangerous to encounter with; in conſequence whereof, they had no ſooner ſmelt Tſonnonthouan out, than they ran at him, bellowing and roaring in a hideous manner. Tſonnonthouan knew the nature of the animal, and was very ſenſible of his danger. He invoked his divinity, the hide, but all in vain; for the buffaloes ſtill continued their furious progreſs. He ſaw that nothing could ſave him but flight, to which at laſt he betook himſelf, but was a good deal retarded in his courſe by the bulk and weight of the divinity dangling at his heels. Had he not been extremely nimble and active, he muſt have fallen a ſacrifice to the fury of his purſuers; he had, with much difficulty, juſt clambered up a very lofty tree,

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when the buffaloes arrived at the foot of it, and ſurrounding it, continued roaring and bellowing, tearing the ground with their hoofs, and puſhing with their horns, in ſuch a terrible manner, that Tſonnonthouan apprehended the tree would be ſhaken to its foundations, and thereby fall to the ground. He took his reſolution on the ſudden; he perceived the banks of the lake Michigan, where he and his companions had erected a few temporary huts for their conveniency, at the diſtance of two or three miles; thither he wiſhed to be tranſported, in order to be in a place of ſafety from the rage and fury of his enemies. The moment he conceived this thought, he addreſſed his manitou in the following manner: " O manitou, in thee " do I repoſe my truſt; without thy ſaving " help and protection I am as nothing; " deſert me not in this my hour of deep diſ- " treſs; thou ſeeſt the rage and fury of mine " enemies; ſave me, and deliver me from " thoſe who purſue and perſecute me; " born up by thy favour, convey me " through the air to the banks of the " lake, in ſafety, among my brethren, " and my morning-vows, and evening- " prayers, ſhall ever be paid unto thee." Having preferred this prayer, without farther

farther conſideration, but with infinite reſignation and reſolution, he threw himſelf from the tree in a flying attitude; and ſo ſoon as he had recovered his ſenſes from the hurry and confuſion into which this extraordinary ſtep had neceſſarily thrown them, he found himſelf on the banks of lake Michigan, on the very ſpot he had pitched upon before his flight from the tree, at a great diſtance from the buffaloes, and in the midſt of his friends and fellow hunters. The firſt thing he did, which was indeed naturally to be expected from a perſon of his grateful piety, was to render up a thankſgiving in the devouteſt manner to the manitou, for the extraordinary works performed in his favour.

He then gave his companions a moſt pompous account of all that had befallen him, informing them, how being chaſed by the buffaloes immediately after his ſeparation from them, which was about ſun-riſe, he had taken ſhelter on the top of a tree, from whence, fearing thoſe enraged animals might tear it up by the roots, he had immediately taken flight, having firſt invoked his manitou, by whoſe propitious aſſiſtance he had flown through the air to the very ſpot where he had

had desired to be, namely, to that where he now was. The Indians, as will appear in the sequel, were better acquainted than Tsonnonthouan himself with the manner how he came there: it is no wonder, therefore, if they received this extravagant tale with violent marks of impious incredulity. They did not, however, contradict him; only Tomochichi, Doctor Onanguice's son, well knowing what was the matter with him, and thinking to puzzle and perplex him, and possibly bring him to himself again, by cross questions and examinations, asked him, what had made him so long in his flight from the tree to the banks of the lake? for, observed he, it is a great deal more than half a day, the sun being now near the west, since you first took your flight from the tree, and you might have walked the distance between that and the lake, at the slowest pace, in a tenth part of the time? We all know that flying is a much more rapid motion than walking, therefore you must certainly have flown somewhere else, and we should be glad you would inform us where you have been. Having said this, the young doctor looked stedfastly in his face, waiting for his answer; but the experiment was not attend-

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ed with the expected ſucceſs; for Tſon-nonthouan, without betraying the leaſt ſymptom of doubt or heſitation, immediately replied, "What! ſaid he, appearing in great ſurpriſe, is it only half a day ſince I took my flight from the tree? I thought it had been at leaſt three days and as many nights; but I find that time is quite another thing in the country of ſouls, from what it is here on earth; one year there is but a day here. You muſt know, brothers, that the truth is, I did not take my flight directly to the banks of the lake: for finding myſelf, as ſoon as I was off the tree, ſo well ſupported by the manitou, that I was as buoyant as a bird, and as light as a feather, that I could fly upwards or downwards, to the right hand or to the left, as eaſily as move my finger, the curioſity took me to go to the country of ſouls, and ſee what was doing there among the ſpirits of our fathers and grandfathers. In my way thither I paſſed very near the ſun, which is ſomewhat higher than the great mountain at the falls of Niagara, and is a great fire, made of logs of wood, a good deal larger, but not much hotter, than the fires we make at the ſquare when we burn our priſoners of war. Then ſhaping my courſe to the northward,

ward, I fell in with the dancers: I ſung to them for ſome time while they were dancing, and then danced with them myſelf, till I was almoſt tired. After this, I met with the three hunters, who accoſted me very civilly, and intreated me to join with them in hunting the bear. This being a ſport you know I am exceſſively fond of, I very readily complied with their requeſt, and continued the chace a conſiderable time, till finding it to no purpoſe, for the bears above are much ſwifter than theſe here below, I at laſt deſiſted. The hunters, though ſufficiently fatigued, could not follow my example, only he who carries the kettle deſired me to take care of it for him whilſt I ſtaid. I could not refuſe his deſire, but being impatient to proceed in my flight, reſtored it very ſoon to the owner. I then paſſed by the ſtar without motion †, beyond which I ſaw a wide extended plain, vaſtly larger than that where I was lately attacked by my enemies the buffaloes. This proved

† In order that this part of Tſonnonthouan's narrative may be rightly underſtood, it is neceſſary to obſerve, that, according to the aſtronomy of the Indians, the ſtars we call the Pleiades are the dancers; the three ſtars in the tail of the conſtellation of the Great Bear, are the hunters; the

proved to be the country of ſouls. The firſt thing I met with was the bear I killed ſome time ago in ſingle combat. He came up to me open-mouth'd as before, I ſtooped to take up in my defence a brandy bottle, which was lying before me, but I could not lay hold of it, for I found it was only the ſpirit of a bottle. In the ſame manner the ſpirit of the bear could not lay hold on me, and I paſſed on without receiving any damage from him. I now met with the ſpirit of my grandfather Tſonnonthouan, and the ſpirits of my other anceſtors and relations, men and women. They thought I had been a ſpirit, and congratulated me on my arrival in the country of ſouls. They attempted to embrace me, but I did not feel their embraces, neither did I attempt to embrace them, for I had found by experience, that I could not lay hold either of the ſpirit of the brandy bottle or the ſpirit of the bear. However, they invited me

the little ſtar accompanying that in the middle, being the kettle he carries, and the remaining ſtars the Bear itſelf, which is purſued by the hunters. The polar ſtar they very properly call the ſtar without motion. See Journal of a Voyage to North America, by Charlevoix, Vol. II. p. 230.

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to a grand feſtival they were juſt going to begin; for the ſpirits of the Indians, as you all know, live in the country of ſouls, juſt as they do here on earth. They hunt, they ſing, they dance, they eat, they ſmoke, they drink, and get drunk in the ſame manner above as they uſed to do below. They had hunted down the ſpirit of a bear ſome time before, and now they had made broth of it for the feſtival. I eat a great deal of it, but my ſtomach was not one jot the fuller; and I perceived it was, in like manner, only the ſpirit or ſoul of broth. There were alſo great quantities of tobacco and brandy provided for the entertainment. I followed the example of the ſpirits of my anceſtors, and ſmoked and drank as I ſaw them do. But it was all to no purpoſe, for I ſmoked only the ſoul of tobacco, and drank only the ſoul of brandy; and drink and ſmoke what I would, ſo far from being able to get drunk, my heart was not in the leaſt elevated. However, the ſpirits of my anceſtors and relations got all of them drunk as ſoon as is commonly done here; and then they fell aſleep in the uſual manner, juſt as they lay, all together, men, women, and children. Though I could not be ſaid to have either

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eaten or drunken ſince my firſt flight from the tree, which I now reckoned was above two days ago; yet, finding myſelf neither hungry nor thirſty, I reſolved to employ the leiſure the drunkenneſs of the ſpirits of my anceſtors afforded me in viewing the other curioſities, and remarkable things in the country of ſouls. I had gone a good way with this intention, without meeting any very extraordinary adventure, when having got into that quarter of the country of ſouls allotted for the reſidence of the white people, the beaſts, and other things belonging to them, I was encountered, and immediately known by the ſpirits of the oxen and the bull, whom the Catawbas and myſelf had ſome time ago ſlaughtered, in order to get my late manitou the pizzle. They came upon me roaring, bellowing, and toſſing their horns in a moſt hideous manner; but I was not in the leaſt afraid of them, as well knowing they could do me no hurt. But the great noiſe they made, alarmed the ſpirits of the wives and children of the Quakers, who had been ſcalped and tomahawked, as alſo the ſpirits of all the other Engliſh, who had been killed in the war between them and the Chickeſaws, occaſioned by my ſlaughtering the ſaid bull belonging to the Quaker.

Quaker. They came all about me, and learning from the ſpirit of the bull that I had been the cauſe of the war wherein they had loſt their lives, they joined in the attack againſt me, and made a moſt terrible noiſe and jabbering. The ſpirits of the Chickeſaws, who had alſo been ſlain in the war, came up, declared likewiſe againſt me, and increaſed the tumult. In ſhort, the diſturbance, uproar, and confuſion in the country of ſouls became ſo great and univerſal, that it awakened the ſpirits of my anceſtors and relations, who were lying dead drunk, and aſleep, at an immenſe diſtance. They haſtened up, being led by the noiſe to ſee what was the matter, and finding I was the occaſion of all this riot, the ſpirit of Tſonnonthouan, my grandfather, who was by this time almoſt quite ſober, earneſtly beſeeched me, in order to reſtore the wonted peace and tranquillity of the country of ſouls, to return to earth, and join my companions, who were very anxious about my ſafety, not knowing what had become of me. I took his advice; and, having invoked the manitou, ſet out immediately: I did not now dance with the dancers, or hunt with the hunters, or ſo much as ſtop at the ſun to warm myſelf, though I was exceſſively cold;

cold; but flew in a direct line, and arrived in the twinkling of an eye at this place."

Tſonnonthouan having thus concluded the hiſtory of his aſcenſion, and accounted in a very ſatisfactory manner for the long time he had ſpent in his flight from the tree to the banks of the lake; the Indians, who had liſtened all the while with great attention, never ſo much as once interrupting him, looked firſt at him, and then at one another. They aſſuredly thought him mad; nevertheleſs, they perceived a ſort of method in his madneſs; they had not, indeed, been much ſurprized at his former ſpeech, and being themſelves all addicted to the worſhip of manitous, and every one of them conſcious that they had occaſionally preferred as extravagant requeſts to their own manitous, as they knew Tſonnonthouan had lately done to his, they were ſenſible if they had been in his circumſtances they would, probably, have laboured under the ſame miſtake. But this ſtory of the aſcenſion to the country of ſouls, was a ſtroke beyond their reach or comprehenſion; they greatly admired the extreme readineſs, as they thought it, of his invention; but they forbore to contradict him, or aſk him any more queſtions,

tions, fearing he ſhould give them freſh proofs of his excellence in this quality, eſpecially as they had obſerved, that, in his narrative, circumſtantial as it was, he had left ſufficient room for many epiſodes, and they coolly reſolved to leave the diſcovery of his miſtake to time, to accident, and the workings of his own mind; however, notwithſtanding all their phlegm and caution, they could not help breaking out into a very long, loud, and univerſal fit of laughter. Tſonnonthouan, though ſomewhat chagrined, was not diſconcerted; he waited patiently for an intermiſſion, which at laſt happened, rather from fatigue than ſatiety of laughing, and then he expreſſed himſelf in the following manner. "Do you doubt my word, or the power of my manitou? If you do, you ſhall ſoon be convinced to the contrary. I would immediately fly back again to the country of ſouls in the preſence of you all; but I am afraid my appearance there would occaſion a ſecond uproar and riot worſe than that which ſo lately drove me from thence. But I will fly acroſs lake Michigan to Michillimakinac; and, if you will all accompany me in my flight, we can diſpoſe of our wool and hides there to a good advantage. My manitou will carry me

me thither; you, if you pleaſe, may invoke the aſſiſtance of your own manitous, but if you doubt their ability, put your truſt and confidence in mine; I ſhall invoke his aſſiſtance for you all, and his power will be found all-ſufficient." The Indians, far from receiving this extravagant propoſal of Tſonnonthouan's with a continuation of ridicule, were, on the contrary, extremely glad he had made it; they, therefore, pretended to hear it with great ſeeming applauſe, and ſet about an immediate compliance with it.

The reaſon of this extraordinary behaviour is to be found in the particular diſpoſition of the Indians. There is no nation in the world, not even the French themſelves, ſo polite and complaiſant, and at the ſame time, in many caſes, ſo prudent and ſagacious as the Indians. For inſtance, when they perceive a man ſtrongly poſſeſſed with any extravagant conceit of folly or madneſs, they never contradict him, or pretend to convince him by reaſon or argument, that he is in the wrong: they are fully ſatisfied, and, indeed, all the reſt of the world ought to be the ſame by this time, that this is the very worſt method they can uſe, and that it would only ſerve to rivet him the more

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firmly in his wrongheadedneſs, or, perhaps, give him occaſion to invent plauſible arguments for it, whereby he might deceive and ſpread the infection among others; on the contrary, they ſeem to believe all the madman, or enthuſiaſt, advances; and, if he propoſes any trial or experiment, as a teſt of his truth, they very readily concur in making it, however dangerous it may be, and even appear to have as ſanguine hopes of ſucceſs as the principal himſelf. If, by the event, he is convinced of his error, they are ſatisfied, their end is obtained; if not, they leave him in the quiet and peaceable poſſeſſion of his folly. The truth is, that ſpecies of madneſs wherewith Tſonnonthouan was now poſſeſſed, namely, that of believing that his manitou had done, or would do, any miraculous feat whatever, at his requeſt, was very epidemical amongſt the Indians, inſomuch that they had a particular name for it in their language, very expreſſive, which cannot be without a very tedious circumlocution tranſlated into ours. There was not one of Tſonnonthouan's preſent companions but who had been, at one time or other of his life, ſeized with it more or leſs; and it has this peculiarity attending it, that every

man immediately perceives it in another, but is never ſenſible of it in himſelf; and this ſpecies of madneſs is not near ſo contagious amongſt them as it is in other nations; it ſeldom happening that more than one perſon is infected at the ſame time, at leaſt, on account of the ſame manitou; the reaſon of which ſeems to be, that every Indian has a particular manitou of his own, who has no concern with any perſon but himſelf; and they do not worſhip one common univerſal manitou, as is the cuſtom in moſt other countries. They had alſo found by long repeated practice and experience, that the method, wherein they now propoſed to treat Tſonnonthouan, was not only the beſt and ſpeedieſt way of curing the perſon immediately affected, but alſo of preventing all poſſibility of the infection ſpreading amongſt others. What happened in this caſe, will abundantly ſhew how prudent and rational their practice is; and the natural and probable conſequences of a different behaviour here, will fully evince the frequent abſurdity of the conduct of more poliſhed nations in parallel inſtances. But more of this hereafter.

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As I obſerved before, the Indians unanimouſly concurred in Tſonnonthouan's project. They told him, nothing could be more agreeable to them, than to accompany him in his flight to Michillimakinac; but that, as their manitous were neither ſo powerful nor ſo propitious as his, they could not expect, by their aſſiſtance alone, to be conveyed ſo far through the air, as over the breadth of lake Michigan; but they declared, as he had already had the experience of his own manitou's dexterity in that airy conveyance, they truſted entirely to that, and were ready to ſet out with him as ſoon as he thought proper. Tſonnonthouan hearing this, led them to a high promontory which overhung the waters of the lake, about ten yards above their ſurface, thinking that would be the moſt convenient ſpot from whence to take his flight. As ſoon as he had made the neceſſary addreſs to his manitou, he leaped off, the other Indians following his example, who being all prepared for what they knew would happen, fell into the water without receiving any damage, and eaſily got aſhore again. But Tſonnonthouan, who never expected to touch the ground till his arrival at Michillimakinac, was not ſo fortunate. Truſting the di-

rection of his perſon entirely to the manitou, that very thing was the cauſe of his misfortune; for the manitou being very heavy, and not well balanced, occaſioned his head to fall undermoſt and on one ſide, ſo that the water being ſhallow where he fell, one of the manitou's horns ſtuck faſt in the mud, and Tſonnonthouan would have been inevitably drowned, had not his companions run in to his aſſiſtance, and dragged him aſhore, by this time almoſt ſenſeleſs. As ſoon as he could ſpeak, they aſked him in a very taunting, jeering manner, what had made him return ſo ſoon from Michillimakinac, what market his wool and his hides had come to? and when he intended to fly thither again? or if, the next time he took a flight, it would be to the country of ſouls? Tſonnonthouan underſtood and felt the ſarcaſm in all its force. Had he been by himſelf, or in any other circumſtances but the preſent, he would have had no difficulty; as he had hitherto done, he would have thrown the whole blame of his diſappointment on the manitou, and conſequently would have diſcarded it and adopted another: But, as things were then ſituated, he acted preciſely as we Chriſtians do in ſimilar inſtances, who,

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when our prayers and requeſts do not meet with the wiſhed for ſucceſs, conſtantly impute it to the ſins and iniquities of ourſelves and neighbours, and not to any failure or inattention in Providence. The truth was, in the preſent conjuncture, Tſonnonthouan thought himſelf obliged, in honour and juſtice, to ſupport the credit of his manitou; and, if we attend to what he ſaid, and give allowance for his prejudices, we ſhall find he had ſome appearance of reaſon on his ſide. He told his friends, that, indeed, he had been diſappointed in his expected flight to Michillimakinac, but that he deſerved it, and ought farther to have been puniſhed for his unwarrantable preſumption. My manitou, continued he, out of his great goodneſs, and tender mercy, ſaved my life, and ſupported me in my flight from the tree to the banks of lake Michigan. With this I ought to have reſted contented, and not preſuming on my own merits, and the great favour I ſtood in with the manitou, wantonly to have attempted a ſecond, and far more diſtant flight, attended, too, by companions who knew not my manitou; and who, beſides, had manitous of their own. All that remains for me is, by prayer and humilia-

tion, to appeaſe his anger, never to aſk a wanton exertion of his power, nor to attempt another flight through the air, but when driven by inevitable neceſſity, in which caſe I hope the ſame benevolent aſſiſtance from the manitou as I have today experienced. His companions made no direct anſwer to this ſpeech; they only begged him to return home with them, as the rutting time among the buffaloes being now commenced, it was become dangerous to hunt them any longer. Tſonnonthouan flatly refuſed to accompany them; for which, I believe, his moſt cogent reaſon was, that his young ſon being ſtill at the breaſt, he and his beloved wife could not, as yet, hold any conjugal intercourſe together, with any credit or reputation to themſelves; but he only told his companions, that, as to his part, he was not afraid of the buffaloes, how furious ſoever they might be, for he had a manitou, who, if he did not protect him, would, at leaſt, enable him to fly from them.

Hearing this, the Indians left him to his own meaſures, not altogether diſſatisfied with the ſucceſs of their experiment; for though they would have been glad to have cured him of his flying madneſs altogether,

together, yet they conſidered it as a matter of no conſequence whether he ſhould be trampled to death by the buffaloes, or break his neck in attempting to fly from them; one of which they firmly concluded would be his fate; and, indeed, they were very near finding their conjectures juſtified by the event.

CHAP. VIII.

The ſecret of Tſonnonthouan's flight through the air explained, with ſome conjectures concerning the nature of his aſcenſion to the country of ſouls. Being again purſued by the buffaloes, in attempting to fly over a precipice, he falls and breaks his leg. He rejects the hide, and chuſes a red rag for his manitou. He is cured of the flying madneſs. Remarks on that event, and the manner of his treatment from the Indians.

IT is now univerſally allowed amongſt us Proteſtants, no doubt, for wiſe and cogent reaſons, that miracles have for ſome time ceaſed. They differ, indeed, about the æra of that event, ſome placing it ſooner, ſome later; ſome fixing it at

the end of the third century, when the empire became Chriſtian; others, particularly the famous Dr. Middleton, maintaining that they expired with the Apoſtles. But the former is reckoned by far the moſt orthodox opinion, to which I myſelf rather incline, chiefly becauſe it is ſupported by that great Coloſſus of human literature, the right reverend father in God, the lord biſhop of Glouceſter, who, in his elaborate treatiſe, entitled Julian, has proved, with a force and acumen of argument peculiar to himſelf, that, when the apoſtate emperor undertook to rebuild the temple of Jeruſalem, in order to falſify an expreſs prophecy, his works and his workmen were all deſtroyed by miraculous eruptions of fire and brimſtone from the bowels of the earth. After this period, I know not that even this great man allows of miracles, and with him I think all Proteſtants ought to ſtop; but it is otherwiſe with the Roman Catholicks, who ſtill pretend to have a perpetual manufactory of miracles, and ſucceſſion of miracle-mongers in their church.

It is not enough that a hiſtorical writer adheres rigidly to truth, as I have hitherto done, and ſhall continue to do in

this

this work; but that he may obtain the character of veracity, which is of as great conſequence as veracity itſelf, he muſt adapt his narration, and give ſuch accounts of his facts as are agreeable to the opinions and prejudices of his readers. In order to illuſtrate this obſervation, I ſhall uſe as an example the flight of Tſonnonthouan from the tree to the banks of lake Michigan, as related in the preceding chapter. The flight, as it is there told, appears to all intents and purpoſes to be a miracle; now, if this work had been calculated for a Popiſh meridian, I ſhould either have ſaid no more about it; or, perhaps, becauſe they are ſomewhat ſcrupulous of admitting miracles wrought out of the pale of their own church, I ſhould have endeavoured to confirm the reality of it by the following pertinent obſervations. Firſt, I ſhould have inſiſted that it was a fact of ſuch a nature that Tſonnonthouan himſelf could not have been miſtaken in it; ſecondly, that he had no intereſt in deceiving others; and, laſtly, that his companions and fellow-hunters ſeem plainly to have believed it, and acted in conſequence thereof. Such arguments as the above compoſe the marrow and ſubſtance of many an elaborate treatiſe in

favour of miracles. But as this work is intended chiefly for the perusal of Proteſtant readers, who admit of no miracles younger than fourteen hundred years of age, and even if they are of a due age, of thoſe only which are wrought on their own ſide of the queſtion, I am neceſſarily obliged to ſtrip this flight of Tſonnonthouan's of all its miraculous appearance; and to ſhew that its ever being reckoned a miracle, was entirely owing, as I am afraid has been the caſe with many others, to the ignorance and wild enthuſiaſm of its pretended operator.

The true ſtate of the fact then, as I afterwards learned from one of the hunters who was preſent at the whole, for Tſonnonthouan was at laſt ſo much aſhamed of the adventure, that I could never prevail on him to enter upon the ſubject, was exactly as follows: That day, a little after he happened to be ſeparated from his companions, they heard a great noiſe of roaring, bellowing, &c. among the buffaloes; ſuſpecting from the nature of the animal what the caſe might be, they haſtened to the place from whence the noiſe came as faſt as they could, in order to get in time to their friend's aſſiſtance. As ſoon as they got out of the foreſt where

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they firſt heard the alarm, they ſaw a very numerous herd of buffaloes ſurrounding the roots of a tree, in the midſt of a ſavannah, employed as has been before related, and Tſonnonthouan with his manitou perched on the top of it, in the act of ſupplicating, as it afterwards appeared, the ſame manitou; and then on a ſudden they obſerved him to ſpring forwards with what agility he could, and to fall headlong topſy-turvy among the buffaloes, who immediately diſperſed, ſcampering away, ſome one way, ſome another, as faſt as they could, ſcared, as I ſuppoſe, by the unexpected appearance of Tſonnonthouan amongſt them; as alſo by the ſmell of the manitòu, which was one of their own hides, and by the rattling noiſe it made about his ſhoulders as he fell. As ſoon as they came up they found Tſonnonthouan lying extended on the ground motionleſs, and with very ſmall appearances of life about him. They made uſe of the readieſt and moſt obvious remedies to recover him out of his ſtate of inſenſibility; they twitched him by the noſe, lugged him by the ears, kicked him unmercifully on the breech, and beat him ſeverely on the ſoles of the feet. But finding all to no purpoſe, at

laſt they determined to carry him to the huts they had built on the banks of lake Michigan for their own conveniency during the ſeaſon, and there to try the laſt reſource practiſed on ſuch occaſions; and, if that failed of ſucceſs, then to bury him with all the honours and ceremonies due, and commonly paid to thoſe Indians who die during a hunting expedition. Thither, therefore, they bore him and his manitou with all poſſible care, and as ſoon as they got him ſafe, laid him on the ground, with his face downwards; then lighting their pipes, filled with tobacco, they blew his inteſtinal canal as full as it could poſſibly hold of the hot and irritating ſmoke of that weed. They continued in this pious, though indelicate office, ſucceeding and relieving one another as their pipes happened to be expended, corking up the vent with their thumbs in the mean time, that none of the ſmoke might make its eſcape, till they found it produced its effect by a violent and ſalutary exploſion, which, however, proved very diſagreeable to the face and eyes of him who had the misfortune to be then the operator, and who, by the by, was the very perſon who gave me this account. New force being thus given to the before

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languid periſtaltic motion of his guts, the other wheels, ſprings, and caſcades, of the complicated animal machine were, by their communication, ſet a going; evident ſigns of recovery ſoon appeared; he firſt moved one leg, then another, fell a groaning and ſighing, and continued now and then exploding, till, in a little time, he ſtarted up on his feet as well as ever he was in his life-time; from hence they concluded, having received no bruiſes, and none of his bones being fractured, that he had chanced to light on the ſoft hump of one of the buffaloe's backs, which had broke the force of his fall. And now ſtaring wildly about him, ſeeing no buffaloes near, finding himſelf in the identical place he wiſhed to be before he launched from the tree, and his prayer to the manitou for that purpoſe being the laſt thing he recollected, his wild enthuſiaſtic imagination naturally connected theſe incidents together, and made him ſuddenly and obſtinately conclude the one to be the cauſe of the other; hence his devout thankſgiving to the manitou, and all the conſequences of his flying madneſs as already related, from which his companions, by their prudent and complaiſant management, cured him in part,

though

though not altogether, and then left him to its conſequences, not chuſing to riſque the more dangerous experiment of telling the truth, or uſing reaſon and argument, as knowing that in any thing where religion, or a manitou, are concerned, they would only render matters worſe, rivetting the perſon, upon whom they were employed, more firmly in his madneſs, and making him more obſtinate in purſuing its ſuggeſtions; as alſo run the chance of having the madneſs communicated to others, and, perhaps, the infection ſpread amongſt nations.

Thus, I think, I have given a very probable, conſiſtent, as well as natural, account of Tſonnonthouan's flight from the tree to the banks of the lake. This I have been enabled to do, from my being acquainted with the nature of the Indian manitou-worſhip, and my fortunately meeting with one who was eye-witneſs of this memorable tranſaction. But I confeſs his aſcenſion to the country of ſouls remaineth ſtill a myſtery to me; nor have I been able, notwithſtanding all the pains I have taken, to determine whether this aſcenſion was really a viſion repreſented to his diſtempered brain when he was lying ſo long in a ſwoon, or whether

ther it was a ſudden effort of his invention, in order to obviate the difficulty ſtarted by the young Doctor Tomochichi, of his having ſpent ſo much time in taking ſo ſhort a flight, as that was, from the tree to the lake. The latter is not at all improbable, for there have been many inſtances of the boldeſt lying, the profoundeſt hypocriſy, and the moſt extravagant enthuſiaſm, being found united in the ſame perſon, in matters of a religious nature. I became acquainted with Tſonnonthouan very ſoon after this adventure; I was then long in his company, and had the happineſs to enjoy ſeveral converſations with him, wherein he related many tranſactions of his life; yet, though ſo very recent, he never mentioned either his flight or aſcenſion. Tho' this makes for neither ſide of the queſtion; for he had then got a new manitou, whereof he was extremely fond, and was, beſides, exceſſively diſguſted at the laſt one, which was the buffaloe's hide. I know that, after this, he has mentioned his aſcenſion as a real fact, and has endeavoured to perſuade ſome people, that he had already been actually and bodily in the country of ſouls. But whether he was then ſincere;

cere, or endeavoured to impoſe on the credulity of others, as had often been done upon his own, muſt be left to the ſearcher of hearts, and the tryer of reins. When I aſked him about this important tranſaction, he would not explain himſelf, or, indeed, enter upon the ſubject; but he knew with what intention I put the queſtion; it was, beſides, late in his life, when he had got other ſentiments of things, and had ſeen his folly in many inſtances. In ſhort, that in the article of the flight, he was an enthuſiaſt, is beyond all queſtion; but in the article of the aſcenſion, whether he was impoſtor or enthuſiaſt, I muſt leave, with many other things of a ſimilar nature, a myſtery as I found it.

But it is time to return to the courſe of our hiſtory. Tſonnonthouan being now left to himſelf, continued to hunt the buffaloes for ſome time with tolerable ſucceſs, and without encountering any misfortune. Notwithſtanding the great confidence he repoſed in his manitou, he took all poſſible care to get continually to leeward of them, ſo that they might not have his ſcent, and to avoid them in herds, meeting them only when ſingle or paired. By this

means,

means he killed a good number; and though, being rutting time, their fleſh was as ſtrong as muſk, and conſequently good for nothing, their wool and hides were very valuable, and theſe he depoſited in the huts which he and his friends had built ſome time before on the banks of the lake. But, in ſpite of all his precaution, one unfortunate day, as he was watching the motions of a male and a female buffaloe, he was unexpectedly ſurrounded by a whole herd of thoſe enraged animals, who made at him directly. Inſtead of flying, he was hardly able to walk under the weight of his manitou, yet he made ſhift to clamber up the ſlope of a very ſteep bank, on the other ſide of which was a high and frightful precipice. Thither the buffaloes purſued him, and it was now even lucky for him he had the notion of flying, for that was the only poſſible way of ſaving his life. By leaping the precipice he had a bare chance to eſcape; if he ſtayed, he was ſure to be torn in pieces, or trampled to death. He had no great reliance at bottom in the flying powers of his manitou, for he had met with no oppoſition or contradiction, which is the only means of encreaſing a man's firmneſs in any article of faith; yet ſeeing

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he had nothing elſe for it, the enemy being cloſe at his heels, he prayed to the manitou very devoutly, and then made a bold ſpring over the precipice; he came to the ground with life, indeed, but broke one of his legs in the fall. As ſoon as he was able, for pain and anguiſh, he reſolved to chuſe another manitou, and diſcard his preſent one, as it had kept no terms with him, and he was no longer under any obligations of honour to it. Caſting his eyes about for that purpoſe, he fortunately ſaw, within his reach, a red rag, which he immediately pitched upon; not unmindful of religious duties, even in this extremity of diſtreſs, he unlooſed the hide from his neck, and pinned the rag to his blanket, where he long wore it in quality of a divinity.

Thus was Tſonnonthouan, at the expence only of a broken leg, ſo radically and effectually cured of the flying madneſs, that he never afterwards attempted any thing approaching near to it, unleſs it was once walking upon the water, of which more hereafter. It may not now be amiſs to enquire what the conſequences would probably have been, if his fellow hunters had been more ſincere, and had not humoured him in his folly. In the firſt place, had

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they alledged his manitou's want of power to grant ſuch a requeſt, that would have been looked upon as downright atheiſm and blaſphemy. Again, had they reaſoned on the improbability or impoſſibility of the tranſaction itſelf, they would have been told that abſtract reaſonings of that kind could not militate againſt real matters of fact well atteſted. Thirdly, Had they maintained that no manitou would violate the laws of nature, except on a ſufficient occaſion, it would have been anſwered, that the ways of a manitou are inſcrutable, and that it did not become weak-ſighted mortals to ſearch and dive into the ſprings and motives of its actions. On the other hand, had they refuſed to accompany Tſonnonthouan in his projected flight to Michillimakinac, or openly ridiculed him for propoſing it, he would not have attempted it, and conſequently there would have been no opportunity, either of diſabuſing himſelf, or thoſe who believed in him. Laſtly, Had they told the real truth, and the manner how the whole affair happened, Tſonnonthouan would have contradicted them flatly, nay, invented additional circumſtances to do it the more effectually, of his readineſs at which, the aſcenſion is a ſufficient inſtance,

which

which by often affirming he would have at laſt believed, and the bulk of mankind being ever better diſpoſed to give credit to the wonderful and miraculous, than to the natural and probable, where They had one proſelyte, Tſonnonthouon would have made one hundred. In ſhort, had any one or all of theſe things been done, Tſonnonthouon, by his own ſuperior qualities, for he excelled all the Indians in eloquence, addreſs and ingenuity, and by the ſuperior merits of his cauſe, which conſiſted in the falſehood, ridiculouſneſs and impoſſibility of the ſtory he told; I ſay, with all thoſe advantages, Tſonnonthouan would have certainly become victorious, and eſtabliſhed the reality of his miraculous flight and aſcenſion on the ruin of all oppoſition. Perhaps, had he, or any of his proſelytes, ſuffered a burning, commonly called a martyrdom, for the faith, which no people undergo with ſuch heroic fortitude and reſolution as the Americans, it might have been the foundation of an eſtabliſhed religion; and thoſe honeſt men, who ſaved the founder's life, would have been branded through all poſterity, as infidels, ſcoffers at ſacred things, and blaſphemers of the manitou, in the devout polemical

mical writings of the pious and orthodox clergy, who, at all events, are bound to defend the faith they profeſs: Nay, in courſe of time, things might have been ſo far changed, that thoſe who adhered to the truth, if any ſuch remained, might have ſuffered martyrdom in their turn. However, as matters were now managed, nothing came of it but a broken leg; and, indeed, it were to be wiſhed that ſome other miraculous flights and aſcenſions had been handled in the ſame manner; in which caſe, I am perſuaded, they would have been as little heard of, as Tſonnonthouan's has hitherto been. But it is time to reſume the narration interrupted by this digreſſion, which I have been led into by an unwary promiſe made in the preceding chapter. The hiſtory ſhall, therefore, be continued in the next.

END *of the* FIRST VOLUME.

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